

# The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 78.—(Vol. IV.—No. 8.)

LONDON: FEBRUARY 20, 1874.

Published Weekly; Price Threepence

## Contents.

Literary Notice—Modern Spiritualism in the Light of the New Church	85
Six Weeks in a Trance	87
Miss Lottie Fowler's Life and Experiences	88
Recovery of Property through a Spirit Message	90
Testimonial to Mr. T. Elyton	91
Home Experiences in Spiritualism	91
Trance and Clairvoyant Mediumship	92
Sensations of a Trance Medium	93
Mr. Crookes on Spiritualism	93
A Trance Lecture	94
Trance Poetry	94
Correspondence—Spiritual Policy, 94; Dr. Gully on Spirit Forms 95; A Seance at Birmingham	96
Spiritualism at Camden Town	96
Paragraphs.	

Crown 8vo. pp. 126, Cloth 2s. 6d.

## HINTS for the "EVIDENCES of SPIRITUALISM."

By M.P.

London: Triibner and Co., 57 and 59, Ludgate-hill.

The Best Book for Enquirers. 2nd Edition.

## WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED.

Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialisation of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By FRITZ.

Price 2s.; or post free 3s stamps, from A. Ireland & Co., publishers, Manchester, who will forward copies of the table of contents on application.

LONDON: SIMPKIN, MARSHALL & Co.

## THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR 1873.

President.—James Wason, Esq. Vice-President.—Mr. John Lamont.

Secretary.

Mr. John Davidson, 45, Kensington, Liverpool.

Treasurer.—Mr. Chatham.

Librarian.—Mr. H. J. Charlton.

Committee of Management.

Mr. Archibald Lamont.

Mr. Riecke.

Mr. William Meredith.

Mr. Davis.

Mr. G. Wharmby.

Mr. Knox.

Mr. Dinsdale.

Mr. Garland.

Mr. B. Casson.

Mr. Dean.

Mr. D. Gay.

Mrs. Dinsdale.

Mr. T. B. Griffin.

Mrs. Casson.

Mrs. Gay.

Trustees.

Mr. Joseph Shepherd.

Mr. John Lamont.

Mr. J. Chapman.

Auditors.

Mr. Bretherton.

Mr. H. J. Charlton.

## THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

## MRS. CORA L. V. TAPPAN'S SUNDAY EVENING INSPIRATIONAL DISCOURSES.

NEW COURSE.

AT CLEVELAND HALL, CLEVELAND-STREET, OXFORD-STREET.

Committee:—

Dr. Gully, M.D., Hill Side, Streatham, Chairman.

N. F. Dawe, Esq., Portman Chambers, Portman-square, W.

J. T. Hoskins, Esq., 5, Connaught-square, W.

T. H. Noyes, jun., Esq., "United University Club," Suffolk-street

Fall-mall, S.W.

Thomas Slater, Esq., 136, Euston-road, N.W.

Mrs. Honeywood, 52, Warwick-square, S.W., Treasurer.

Webster Glynes, Esq., 4, Gray's-inn-square, W.C., Hon. Secretary.

At an influential meeting, recently held, the above-mentioned persons were appointed a working Committee, with power to add to their number, for inaugurating a further course of 12 Discourses by Mrs. Tappan, on Sunday evenings.

The lectures commenced on the 18th January, and they will be continued up to the 5th April next. Doors open at 6.15 p.m., to commence at 7 precisely.

It is estimated that the expense of holding the course will be £144, or £12 a night.

Of this amount it is expected that £50 only will be obtained from the admission of the general public.

The balance of £94 must therefore be procured from other sources.

The Committee make an earnest appeal for support, and solicit liberal donations from the friends of the movement.

Tickets sold at the doors, also at Chappell's or Olivier's, Bond-street, or Burns's, 15, Southampton-row, Holborn.

In order to prevent interruption it is requested that no person leave before the conclusion of the service. No admittance after the discourse has begun.

Donations thankfully received by the Treasurer or Hon. Secretary.

Reserved seats 2s. and 1s. each.

Body of the Hall free.

**PLANCHETTE.—ENDLESS AMUSEMENT** for Old and Young. Physical science is, as yet, baffled by the mysterious performances of this little instrument. It writes intelligent answers to questions which the operators do not hear. In polished mahogany, wholesale and retail from Sturmbey and Co., Constitution-hill, Birmingham. Post free, 51 stamps.

**EAST LONDON SPIRITUAL MEETINGS.—LECTURES** giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 13, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

**THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.—SUNDAY EVENING SERVICES** ARE HELD AT GOSWELL HALL, 86, Goswell-road, commencing at 7 o'clock. Admission free. Special meetings, for Members only, on Thursday evening; also a Library for use of Members. Prospectus and Rules may be had on application to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

R. PEARCE, Hon. Sec.

**BIRKBECK BANK.** Established 1851.—29 and 30, Southampton-buildings, Chancery-lane.

Four per Cent. Interest allowed on Deposits.

Current Accounts opened similar to the Joint-Stock Banks, but without any stipulation as to amount of balance to be kept by the customer. Cheque Books supplied.

Purchases and Sales of British, Foreign, and Colonial Bonds, Stocks Shares, &c., effected. Advances made thereon.

Office hours from 10 till 4, on Mondays from 10 till 2, and on Saturdays from 10 till 2 o'clock.

A Pamphlet containing full particulars may be obtained gratis, or sent post free on application to

FRANCIS RAVENSCROFT, Manager.

**MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES** at the Cleveland Hall, Cleveland-street, Oxford-street. The Committee have arranged for the delivery of these discourses at 7 o'clock every Sunday evening till April 5th, inclusive.

The expenses are not nearly covered by the sale of tickets and collections.

Donations or Subscriptions in aid will be received by the Treasurer, Mrs. Honeywood, 52, Warwick-square, S.W.

Tickets can be had at the doors; also at Chappell's; at Oliviers, Bond-street, and at Burns's, 15, Southampton-row, Holborn. Reserved seats 2s. and 1s. each. Body of the hall free.

Lately published,  
**WHAT AM I? A Popular Introduction to Mental Philosophy and Psychology.** Vol. I. The MECHANISM of MAN By EDWARD W. COX, Sergeant-at-Law. Price 8s. 6d.

## CONTENTS.

## CHAP.

1. Introduction.
2. What am I?
3. The Man.
4. How we Grow.
5. How we Live.
6. What Life is.
7. The Beginning of Life.
8. The Germ.
9. How we die.
10. How we are Moved.
11. The Senses.
12. Of the Sense of Sight.
13. Of the Sense of Hearing.
14. Of the Senses of Taste and Smell.
15. Of the Sense of Touch.
16. Of the Evidence of the Senses.
17. About Life.
18. Of the Brain.
19. The Mechanism of the Mind.
20. Classification of the Mental Powers.
21. The Mechanism of the Mind: The Propensities.
22. The Mechanism of the Mind: The Sentiments Common to Man with the Lower Animals.
23. The Mechanism of the Mind: The Sentiments Proper to Man.

## CHAP.

24. The Mechanism of the Mind: The Intellectual Faculties.
25. The Mechanism of the Mind: The Faculties that perceive the relations of external objects.
26. The Mechanism of the Mind: The Reflective Faculties.
27. Of the Memory.
28. How the Machinery of the Mind works.
29. Of the Will.
30. The Soul—its Dwelling and its Destiny.
31. Soul—Spirit—Anima.
32. The Argument.
33. Consciousness.
34. Presumptive Proofs.
35. The Natural and the Supernatural.
36. What the Soul is.
37. The Dwelling-place of the Soul.
38. The Shape of the Soul.
39. The Condition of the Soul after Death.
40. The Outlook of the Soul.
41. The Pre-existence of the Soul.
42. The Dwelling-place of the Soul.
43. The Condition of the Soul.
44. The Mystery.
45. Conclusions.

## OPINIONS OF THE PRESS.

A most useful and charming book.—*Standard*.  
 Sergeant Cox sketches his psychological system with a bold, free, and no unsteady hand.—*Daily Review*.  
 Written in such plain language and in such a popular and entertaining style.—*Oxford Herald*.  
 A remarkable book.—*Builder*.  
 A work that may be very profitably read.—*Figaro*.  
 We commend it to the serious study of those who would find an intelligible answer to the momentous question "What am I?"—*Leicester Mercury*.  
 Mr. Sergeant Cox's work is full of thought, and well worth reading.—*Morning Post*.  
 Contains much ingenious speculation which, at least, seems to solve some of the manifold mysteries of life.—*Leicester Daily Post*.  
 There is much to challenge the attention of reflectively readers.—*Bristol Mercury*.  
 The work will be found of the greatest value, not only to the scientific scholar, but to every reader who is desirous of knowing himself.—*Irish Daily Telegraph*.  
 We think very highly of this attempt to set forth psychology.—*Literary Churchman*.  
 These speculations are full of interest.—*South Wales Daily News*.  
 We await the second volume with some anxiety, anticipating much food for thought and speculation.—*Eastern Daily Press*.  
 This book is rightly termed popular; a book, which for clearness of statement, is worthy of all praise.—*Norwich Mercury*.  
 The industry and research of the author are only equalled by the ability in marshalling his facts.—*Somerset Gazette*.  
 London: LONGMAN and Co., Paternoster-row.

Just published,

**THE SECOND VOLUME OF "WHAT AM I?"**  
 A Popular Introduction to Psychology and Mental Philosophy. By EDWARD W. COX, Sergeant-at-Law. Price 10s. 6d.  
 This Volume completes the work. It treats of the Mechanism of Man in action. The following are the

## CONTENTS:—

## CHAP.

- Preface.
1. Introductory.
2. Of the Intelligent Motive Forces.
3. The Conditions of Existence.
4. The Mechanism in Health.
5. Of Sleep.
6. Of Dreams.
7. Of some of the Phenomena of Sleep and Dreams.
8. Of Delirium.
9. Of Insanity.
10. Of Natural Somnambulism.
11. Of Artificial Somnambulism. I. The Condition.
12. Of Artificial Somnambulism. II. Clairvoyance.
13. Of Artificial Somnambulism. III. The Mental Phenomena.
14. Of Artificial Somnambulism. IV. Catalepsy.
15. Of Artificial Somnambulism. V. Insensibility and Unconsciousness.

## CHAP.

16. Of Artificial Somnambulism. VI. History.
17. Of Artificial Somnambulism. VII. Healing Power.
18. Of Artificial Somnambulism. VIII. Supersensuous Perception.
19. Of Artificial Somnambulism. IX. Thought Reading.
20. Of Trance.
21. Of Unconscious Cerebration.
22. Of Psychic Force.
23. Of Psychic Force. I. The Proofs.
24. Of Psychic Force. II. Its Physiology.
25. Of Psychic Force. III. The Directing Intelligence.
26. Other Psychic Phenomena. I. Communicated.
27. Other Psychic Phenomena. II. Experiments.
28. The Summing Up.
29. The Conclusions.

VOL. I. MAY BE HAD, PRICE 8s. 6d.  
 London: LONGMAN & Co., Paternoster-row.

**THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE**, a Weekly Journal. Edited by J. TYERMAN. Price Threepence. To be had of W. H. Terry, 36, Russell-street Melbourne, and all Australian Booksellers.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (ESTABLISHED 1870.)

President.—Mr. Alfred E. Lovell.

## Council.

Mrs. C. A. Blyton,  
 Mr. George Blyton,  
 Mrs. Amelia Corner,  
 Mrs. Theresa Wood,  
 Mr. A. M. Greene, Secretary, pro tem.  
 Mr. A. M. Greene,  
 Mr. Joseph Stephens,  
 Mr. R. Pomeroy Tredwen,  
 Mr. Thomas Wilks.

**A** DESIRE for investigation being felt by many on hearing of the phenomena of Spiritualism, several residents in Dalston and its neighbourhood thought that if an Association were formed, and investigation instituted, the alleged facts of Spiritualism, if true, might be demonstrated. Accordingly, a preliminary Meeting was called and this Association formed on the 15th September, 1870.

Its purposes are the collection of facts, through its own circle, or circles, so as to form a perfect basis for honest opinion, and by various means to induce others to give the matter careful enquiry, before judging of the manifestations of modern Spiritualism.

Ordinary experimental *seances* are held weekly, on Thursday evenings, at 8 p.m., to which Members are admitted, as well as Members of similar Associations (*vide* Rule IX). Strangers can only be admitted to the ordinary *seance* held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special *seances* with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted, under the same regulations as are enforced on the first Thursday evening in each month.

All communications to be addressed to the Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.)

Rooms, 74, Navarino-road, Dalston, E. *Seances* on Thursday evenings. Library for use of members. Subscriptions:—Ordinary, 3s. quarterly; 5s. half-yearly; 10s. annual. Honorary, 5s. quarterly; Life Membership, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

ALFRED E. LOVELL, President.  
 Mr. A. M. GREENE, Secretary pro tem.

## THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

President.—Mr. R. Barber.

## Committee.

Mrs. Barber,  
 Mr. W. Corter,  
 Mr. R. Howorth,  
 Miss Ranger,  
 Mr. Warner Thompson.

Librarian.—Mr. J. Cain. Treasurer.—Mr. J. S. Steele.  
 Honorary Secretary.—Mr. Richard Pearce.

**V**ERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and its neighbourhood, where several circles were formed, some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1869, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, of becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

New and Cheaper Edition, thoroughly revised, in One Volume, Demy, 8vo., pp. 780, price 7s. 6d.

**EMANUEL SWEDENBORG: HIS LIFE AND WRITINGS.** By WILLIAM WHITE. Wherein the History the Doctrines and the other-world Experiences of the Great Swede are concisely and faithfully set forth; also the singular Origin and Condition of the Swedenborgian Sect. The volume is illustrated with Four Steel Engravings, by C. H. JENSEN—I. Jesper Srenberg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80.

London: Simpkin, Marshall and Co.

Price 2s. 6d.

**G** LIMPSES OF A BRIGHTER LAND.—Showing the harmony of things spiritual with things material.

"The tone of the book is exceedingly pure and good."—*Christian Spiritualist*.

\* \* \* A list of spiritual and mesmeric works on application.

London: Bailliere and Co., King William-street, Strand.

# The Spiritualist Newspaper.

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FOUR. NUMBER EIGHT.

LONDON, FRIDAY, FEBRUARY 20th, 1874.

## The Spiritualist Newspaper.

ESTABLISHED IN 1869.

**CHARGE FOR ADVERTISEMENTS:**—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word. Displayed Advertisements Five Shillings per inch Reduced terms for extended periods.

*The Spiritualist* is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

**CORRESPONDENCE.**—Correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer sometimes.

All communications for the Advertising Department of this newspaper, to be addressed to Mr. T. Blyton, 11, Ave Maria Lane, London, E.C.; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All orders for papers, and letters for the Publishing Department should be directed to Mr. E. W. Allen, at the same address; and all communications for the Literary Department should be addressed to the Editor.

Subscriptions:—No notice is taken of orders received for papers unaccompanied by a remittance. The next twelve copies of *The Spiritualist* will be posted to any address in the United Kingdom on receipt of 3s. 6d.

London: E. W. Allen, 11, Ave Maria-lane, E.C.

*Any delay or irregularity in the supply of "The Spiritualist" in London or in the provinces is the fault of the local news-vendor or his City agent. Our publisher, Mr. E. W. Allen, 11, Ave Maria-lane, E.C., should always be informed of such impediments and irregularities, and copies can then be ordered of him by post, direct.*

## SUBSCRIBERS IN FOREIGN COUNTRIES.

*The Spiritualist* may be ordered through the following dealers in Spiritual periodicals:—

### UNITED STATES.

Rochester, N. Y.—D. M. Dewey, Arcade Hall.  
Denver, Colorado.—S. A. Grant and Co., 383, Lorimer-street.  
New Orleans.—George Ellis, 7, Old Levee-street.  
San Francisco.—Herman Snow, 319, Kearney-street.  
St. Louis.—Warren, Chase and Co., 614, North Fifth-street.  
Philadelphia.—D. S. Cadwallader, 241, North Eleventh Street.  
Washington.—Richard Roberts, 1026, Seventh Street.

### AUSTRALIA.

Melbourne.—W. H. Terry, 96, Russell-street.  
" Mr. B. Needham, bookseller, &c., 154, Bourke-street.  
" Mr. H. G. Wynne, bookseller, &c., 149, Swanston-street.  
" Mr. F. W. Needham, bookseller, 175, Elizabeth-street.  
Carlton.—Mr. B. C. Thornton, 19, Queensberry-street.  
Emerald Hill.—Mr. C. A. Darham, news agent, &c., 118 Clarendon-street.  
Fitzroy.—Mrs. Campbell, news agent, 78, Gertrude-street.  
" Mrs. Woodruff, news agent, 74, Brunswick-street.  
Richmond.—Mr. J. Cary, news agent, Bridge-road.  
Sandridge.—J. T. Scholes, news agent, Bay-street.  
Castlemaine.—H. Bamford, Bull-street.  
Sandhurst.—J. Williams, 228, High-street.  
Sawell.—M. Thornfeldt, Main-street.  
Taradale.—J. T. Riley, High-street.

Or *The Spiritualist* may be had by post direct from the London publisher. Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, by remitting to him the amount for the next thirty numbers, with postage. To America, Australia, and New Zealand the postage for each number is one penny, thus the total cost of thirty numbers is 10s., which may be remitted by Post Office Order. The cost of a Post Office Order for sums less than £2 between most of the English-speaking countries on the globe, and London, is one shilling.

## FEMALE MEDICAL SOCIETY.

The Female Medical Society is established for the following objects:—

1.—To promote the employment of properly educated women in the practice of Midwifery, and the treatment of the Diseases of Women and Children.

2.—To provide educated women with proper facilities for learning the theory and practice of Midwifery, and the accessory branches of Medical Science.

The addresses of skilled Lady Midwives, Prospectuses of the College, and all particulars as to the operations of the Society, may be obtained of the Lady Secretary.

Temporary Offices—4, Fitzroy-square, W.

## Literary Notice.

*Modern Spiritism in the Light of the New Church.* A lecture by the Reverend Professor R. L. Tafel, A.M., Ph.D. London: James Speirs. 1874.

This pamphlet, written by a Swedenborgian minister, Professor Tafel, recognises the reality of the phenomena of Spiritualism. Most of the Swedenborgians do the same, but hold the opinion that open communion with the world of spirits is bad rather than good. Dr. Tafel's pamphlet is extremely interesting, because he attempts to explain spiritual manifestations by the aid of a philosophical system founded more or less upon the doctrines of Swedenborg. He says:—

It is a first principle of the philosophy of the New Church that every natural effect or every phenomenon in the natural world is due to a spiritual cause which is in the spiritual world, and that every cause in the spiritual world is produced from a first end which is in God. It therefore makes a distinction between God, the spiritual world, and the natural world; and it teaches that as the end is in the cause and produces it, so God is in the spiritual world, and creates and forms it; and as the end by the cause produces and animates the effect, so also God, by the spiritual world, produces and animates the natural world.

We learn further from the doctrines of the New Church that, as is the case in general, so also it is in particular, and that as the natural world in general is produced and animated by the spiritual world in general as its cause, so also every particular object of which the natural world is composed, and consequently every object of the three kingdoms of nature, is produced and animated by a corresponding object of the spiritual world which is its cause; that every plant consequently is produced and animated by a vegetative soul from the spiritual world, every animal by an animal soul, and every man by a human soul; and that this relation between soul and body, or spirit and matter, extends also to every object of the mineral kingdom, and to all the gases and substances which enter into the composition of water and of the various atmospheric mediums; so that there is absolutely nothing in the whole natural world which does not correspond to a certain object in the spiritual world, by which it is produced and preserved in order.

Swedenborg teaches that there are two kinds of influx from the spiritual into the natural world, a general and a particular influx. The general influx, he says, may be compared to the influx of the sun's rays into the various objects of nature; this influx is the same into all the objects of nature, but it is received differently according to the forms into which it flows; when it flows into the seeds of a fruit-tree, it develops these seeds into the form of a fruit-tree, but when it flows into the seeds of a poisonous plant the sun's influx is changed into poison. Such also, Swedenborg says, is the case with the influx of the spiritual sun into the souls of men, and into those of the objects of the three kingdoms of nature. The influx of the spiritual sun consists of spiritual heat and light, or of good and truth, which from the Lord, who is in the centre of the spiritual sun, flow into the hearts of all men. According to the seeds in the soul of every man which he receives by inheritance from his parents and their ancestors, the life from the Lord, or the good and truth flowing from God into man, either preserve their original nature, or else they are changed into the opposite evil and falsity. But the nature of every man since the Fall is utterly perverted, and instead of being born into love of the Lord and charity towards the neighbour, every man is born into

the love of self and of the world. If, therefore, the general influx from the Lord, or the life of the Lord, was allowed to flow into the hereditary vessels or seeds in man's soul, this life, or this good and truth, would at once be perverted into the opposite, and men from their very infancy would become worse than the fiercest beasts. It was, therefore, provided that the general influx of life from the Lord should not flow into the hereditary vessels of man's soul, but that, instead of this general influx, there should be a particular influx into man's soul. This particular influx does not take place into man's hereditary nature, but into his actual nature, or into the nature which man contracts by his own words and deeds. Everything that man sees and hears, and everything which he speaks and does, enters into his memory and remains there to eternity. Particular influx, therefore, takes place into man's memory, and general influx into man's hereditary nature. In order to make man subject to this particular influx, and to prevent the general influx from flowing into his hereditary nature, there are appointed over every man by the Lord spirits and angels, and these spirits and angels are the mediums through whom man receives life from the Lord. These spirits and these angels take possession of everything contained in man's memory; the spirits appropriating everything that is evil and false in man's memory, and the angels appropriating his goods and his truths. Such spirits and angels are appointed by the Lord over every man as harmonise most with his genius and nature. The spirits enjoy their own wills, that is, their own lusts and appetites, but the memory which they took with them from the natural world is in a quiescent state, and they put on the memory of the man with whom they are.

The evil spirits that are with man have therefore full cognizance of everything evil and everything false which is in the man, while the angels have cognizance of everything good and true. The angels instil true thoughts and good affections into the soul of man, and the evil spirits false thoughts, and evil affections; the angels, therefore, are ever intent upon increasing the store of good and truth in man, and the evil spirits his stock of evil and falsities. Between these two powers in man, of which one tries to pull him to the right, and the other to the left, man is in a state of equilibrium, and the Lord keeps him in a state of freedom of choice, so that he can listen either to the angels or to the evil spirits. The struggle between the good and evil spirits in his soul is what is called temptation; and when man listens to the evil spirits, he is said to yield in temptations, and when he listens to the angels, he is said to conquer.

Particular influx, then, consists in angels and spirits taking possession of man's memory, and directing the general influx from the Lord into man's memory, instead of allowing it to flow into the hereditary vessels of his soul. This particular influx, however, reaches only as far as man's affections and thoughts, and no angel or spirit is allowed to flow into man's body, and thus determine man's acts and words. (Cf. *Arcana Coelestia*, 5850, 6192.)

Although it is of a somewhat mystical nature, the whole drift of the pamphlet is that spirits instead of influencing men in the normal manner, obtain undue control over their actions, the general result being evil. Like most theologians, he assumes that the evil powers are stronger than the good, and except in the case of Emanuel Swedenborg, assumes that good spirits cannot control the actions of men in the same way that the alleged evil spirits are said to influence them. Although there is a great deal of truth in the writings of Swedenborg, throwing light upon the nature of the spirit world, Swedenborg was but a medium, and when the knowledge of Spiritualism shall have advanced to such an extent as to take the position of an established science, it will throw light upon the errors and mistakes of Swedenborg, and enable us to a large extent to separate the chaff from the wheat in his writings. Was Swedenborg controlled by such a very divine spirit when a revelation was given to him from heaven that the English bishops had plotted together to stop the circulation of his works in England, and were consequently condemned for the act by spiritual powers? The absurd notion which Swedenborg had taken into

his head was confirmed instead of dissipated by the spiritual influences around him, just as erroneous opinions of our modern mediums are sometimes confirmed instead of dissipated by the spirits around them. Consequently, when by hard study, we have found out the causes of these errors in modern mediumship, we shall also be able to point out how Swedenborg made these mistakes, and to break up the assumption of Swedenborgian preachers that Swedenborg is an infallible authority. When by the light of his inspiration, Swedenborg uttered such vile slanders against those very good and upright people, the Quakers, is Dr. Tafel prepared to say that those utterances were inspired by the divine Master, under whose influence Swedenborg professed to gain the knowledge of spiritual things? Swedenborg was nothing more than a very good medium, who obtained spirit messages of a symbolical nature, and of very great value when his mind was in a passive state, but on those occasions when he became excited upon any particular point, his messages appeared to grow proportionately unreliable. His writings on physical science are also full of great mistakes, although considering the age in which he lived they are, taken as a whole, of a high order of merit. Swedenborgians say that everything in the natural world is connected with its analogues in the spiritual world, which is not improbably true. But Dr. Tafel carries this system of correspondences to what appears to the uninitiated to be a ridiculous extent. For instance, in describing the phenomena of dark *seances*, he gives us the spiritual meanings of the hands of the sitters, of the table, and of the guitars, which sometimes fly about the room. He says:—

The correspondences used are those of the *hand*, which signifies power, and of a *table*, which signifies reception of spiritual and celestial things, and of *guitars*, &c., which signify confession of the Lord and of spiritual things. These are the correspondences of these objects in a good sense, but they have also a correspondence in an evil sense; *hands* then signify the power of falsity from evil, *table* the reception of the things of hell, and *guitars*, &c., the declaration of lies, falsehoods, phantasies, &c.

By what rule does Dr. Tafel make these revelations?

Does he spin these ideas out of his own inner consciousness or has any body printed a dictionary to which the laity can refer to learn the spiritual analogues of material things? Would any other Swedenborgian give the same interpretation that Dr. Tafel, with papal authority, gives in the paragraph just quoted? Or has any Swedenborgian a special and separate interpretation of his own? Further, will Dr. Tafel answer this important question.—If the spiritual meaning of a guitar is "the declaration of lies," what is the spiritual meaning of a fiddle?

While there is much in the writings of Swedenborg of very great value, so much so that Swedenborgians probably have a more accurate knowledge of the real nature of spirit-life than any other of the orthodox sects, whereby Swedenborgianism is made a kind of half-way house between orthodoxy and Spiritualism, Swedenborg's writings are not infallible. Instead of his writings having power to explode modern Spiritualism, modern Spiritualism will in time make the errors of Swedenborg so clear that he who runs may read.

MR. PEARYCHAND MITTRA, a merchant of great influence in Calcutta, has been elected as one of the honorary corresponding members of the British National Association of Spiritualists.

### "SIX WEEKS IN A TRANCE."

*From the "New York World," January 5th, 1872.*

On the 10th day of November, Miss Bonney sent for Mrs. Dutton and informed her that her time had come to leave the body. She told Mr. Preston also, and Mrs. Preston, and Mr. Ryan and his wife. No one made any remark except Mr. Preston, who said, "Why will you talk so? I am tired of hearing it." She laughed at his incredulity, and went on to give directions regarding her treatment while in the trance. She said they must keep a fire burning in the stove in the sitting-room, adjoining the bed-room in which she lay, and that the heat must be kept up to sixty or seventy degrees. No persons, except two or three whom she named, must be permitted to view her body or be admitted to the house; otherwise "the spirits would not work." She said she should prove that a person could die to all appearances, visit the spirit world, and re-occupy the body. She should be absent not less than six weeks. At two o'clock on the morning following (the 11th of November), her spirit would be entirely separated from the body; the moment would be known to them by the ringing of ghostly bells. From that time till her return, Mrs. Dutton, accompanied by one of the family, must be always within hearing. Then she gave particular descriptions of the appearance of her body at various stages, how the tongue would protrude, and the eyes, how her flesh would turn black, but would, after a time, bear large spots of white, shortly preceding her return. It was early in the afternoon when she gave these particulars. She was weighed, and steadied the scales at 208 pounds. She finished her usual work, ate a hearty supper soon after dark, took a bath, disrobed, and retired at ten o'clock. She gave her last directions while in bed, and while still speaking her breathing became shorter by degrees. At two o'clock, as she predicted, her pulse ceased to beat. These particulars of her last hours are given by Mr. Ryan and others who were with her. They are also the authority for the statement that when her breathing had entirely ceased the tinkling sound of a bell was heard proceeding from some unexplored quarter of the house.

So the predictions were fulfilled to the very letter, if these statements are to be relied on—and they are no more remarkable than some statements made by gentlemen not connected with the family who were subsequently admitted to the room, gentlemen who have borne the highest character, whose word no one who knows them would think of doubting. Besides, as I have said, Mr. Preston, Mr. Ryan, and Mrs. Dutton are neither of them believed to be capable of leading themselves to a deception.

Was this poor girl so chagrined by the doubt expressed by Mr. Preston and others, as to be impelled to take her life by means of poison?

Nothing was known to the general public until nearly a month after this occurrence. Mrs. Dutton remained all the time with the body, proving extraordinary devotion and faith, watching twenty days, with only a few hours sleep daily. Mr. H. B. Simmonds, a wealthy and esteemed gentleman, residing here with a prominent physician from Rochester, were admitted to see the body under a pledge of secrecy. The physician declared that the woman was dead, but admitted the strangeness of the protruding eyes. Mr. Preston has declared in writing,—in which assertion he is supported by

members of his family,—that at different times in the first five weeks the strange tinkling of bells was heard by all in the house. Mr. Ryan declares that at one of his visits to the room where the body lay, his arms and legs suddenly swelled to such enormous size that he was unable to put on his coat or his boots for several days afterward. All these stories are believed by many of the Spiritualists and others, who have thronged hitherto from all quarters to view the body. The strange watch went on week after week unchanged, the body of Miss Bonney lying without breath or motion but apparently without decomposition, although the room was all the time warm. So far as appearances may be taken this had long ago been realised. The confident assertions of the Spiritualists that the body would quicken into life and that great revelations would be made to a hitherto benighted world were spread far and near, and the case became, soon after first being made public, the theme of conversation of thousands of firesides in western New York. There were many wild stories circulated, but the fact that the main features of them all were based upon the direct utterances of men against whose veracity none had ever made charges, brought the matter into a region of discussion quite different from that in which it would otherwise be treated.

It was not long before the local newspapers took the matter up, and presently that all-enlightening functionary, the coroner, was urged to investigate. One Dr. Bissell, of Geneseo, was until three days ago, the official in whose bailiwick the body lay. But although many newspapers asserted that there was a corpse in Mr. Preston's house that had come to death by mysterious means, Dr. Bissell had no official notification, and held to the belief that it was no business of his. Yielding at last to the clamour, however, he visited Mr. Preston's house in company with Dr. W. E. Lauderdale, of Geneseo, and requested permission to view the body. They were at once admitted, the family expressing their readiness to give any information that could be desired respecting the manner of departure or death. The story was told as I have given it substantially, and the two doctors entered the room, accompanied by Mrs. Dutton, a Mr. English, of Batavia, and Mr. H. B. Simmonds. Upon entering the room they detected what they describe as the "odour of a dissecting room." The body lay on its back, slightly inclined to the right side. The head and face had swollen, and were of a dark yellow colour, the tongue and eyes protruding, and there were some white and some livid spots on the limbs. A copious discharge of blood from the mouth had saturated the pillow. The coroner, after making his examination went away convinced that the body had long been lifeless, but there was nothing to justify him in holding an inquest.

On the first day of this month the term of office of a new coroner commenced, and it is said that he will soon order a post-mortem examination unless the family cause the body to be interred. But they persist in watching by the corpse, with faith somewhat weakened since the six weeks which Miss Bonney predicted as the probable length of time of her absence has expired, but still with strong hopes of her returning to life. Mr. Preston stated to our correspondent yesterday that they should observe the injunction laid upon them by Miss Bonney as long as the authorities would permit them to keep the body in the house, and he had not much fear of interference.

It is impossible to converse with the members of the family who have so stubbornly held to the belief in the return to life without imbibing the fullest faith in their honesty. The charges of murder for the purpose of deceiving the public into a belief in Spiritualism, which have been published in some respectable newspapers in this locality are, it appears to me, utterly preposterous. Many persons of the orthodox religious denominations have pressed this horrible supposition upon my attention, and two clergymen have considered that it was not improbable, from the fact that the Spiritualists had been so blasphemous as to declare that the event would prove more important to the world than the crucifixion and resurrection of Jesus Christ. Not less improbable is another theory—advocated also, I hear, from the pulpit—which admits death to have resulted from a fanatical determination to die. Those who give this as a solution of the mystery, support it by giving instances of the death of criminals who imagined they were being executed. But I hear of no precedent for a death coming on gradually during four hours of painless, motionless silence. Those who still hope for the return of life to the body tell of a similar case of trance near Rochester, that occurred not many years ago. Like Miss Bonney, the person is said to have lain four or five weeks without breath or motion, her body (she was also an unmarried lady) changing as Miss Bonney's has changed, and finally returning to life and motion, as it is hoped Miss Bonney's will return. The facts in this case were given a few days ago by the *Rochester Democrat*, which guarantees the statement as true in every particular, but withholds the name at the request of the friends of the lady. The *Democrat* states that the young lady has never said what were her sensations during the long period in which she remained apparently lifeless, but has promised to write everything, to be read after her death. Should this story—which, notwithstanding the high authority, will, I think, find few believers—be found to be true, the faith of the Spiritualists in Miss Bonney's case will not appear so preposterous as the theories of some of their detractors.

The belief that Miss Bonney committed suicide has, I have said, become the point of discussion with the greater number of unbiassed persons who are interested in this case. But against it there are some facts that should not be lost sight of. Miss Bonney announced early in the afternoon of the 10th of November that she should leave the body at two o'clock in the morning following. She had of course taken no poison then, else it would have betrayed its effects before the time. She was not seen to take anything afterward excepting her supper, which she ate with the family. It is not denied even by her own people that she may have swallowed poison without their knowledge, but they are most positive in their assertions that none of her actions during the evening, or when she was becoming lifeless, showed the effects of a drug, and one of these witnesses is a lady physician of experience. Besides, no one, in all the madness of defamation that has heaped upon the family foul play, has pretended to trace poison to that house. There is no proof, certainly, that she did not take poison so timed as to cause the departure from life at the hour appointed, and the presumption is that she did. But she was kind and gentle—not one to cause her friends weeks of needless anxiety over her corpse—if she contemplated suicide. She was healthy, cheerful, and in love with life, and she had never shown the qualities of mind that would lead to the belief that

she could coolly contemplate self-slaughter. I doubt if a post-mortem examination at this late day would find poison, if it was indeed the agent of death. If it should result in this the case will be the most remarkable in the history of suicides.

Since the above was put in type, we learn that Miss Bonney's body has been consigned to the grave.

#### MISS LOTTIE FOWLER'S LIFE AND EXPERIENCES.

From the *Edinburgh Courant*, Feb. 13th.

MISS LOTTIE FOWLER is about the average height, has a graceful figure, is sprightly in disposition, and like all Americans profuse in language. If you call upon her, rightly divining the purpose of your visit, she will at once launch out into the subject of Spiritualism, and with a fluency which even ladies might envy pour out the tale of her career.

She is a native of Boston, Massachusetts. Her father was of a good family, and she was brought up religiously. Indeed, so scrupulously was the spiritual welfare of the household looked after, that, at the early age of seven years she was placed in the convent of Notre Dame, Montreal, where, in the exercise of a virtue and a Christianity which were probably too strict, as they were premature, vicarious, and ascetic, she remained till she attained her thirteenth year. Education following close on the heels of religion, she was sent away to a grammar school. Under the tuition of suitable instructors she lingered till the young ideas had fairly shot; and then, returning to her home, she was permitted to stay there till her twentieth year had been passed.

Hitherto she had been a sceptic as regards the occult mysteries of Spiritualism. She was incredulous and sceptical, and would admit of no supernatural phenomena being visible. But she had reason to alter her belief, or rather prejudice, as in this case it seemed to be. At a party she happened, along with others, to place her hands on a table. The influence of "the spirits" speedily became manifest, but not by means of table-turning, spirit-rapping, spirit-floating, or any such fantastic method. The influence under which she became prostrate and helpless was a somniferous power, which, against her will, literally entranced her. Moreover, in this spell-bound condition she began to laugh hysterically; became unconscious; and could remember no more. When she regained consciousness the people said she had told very strange things—things the knowledge of which had been confined to her own family, and circumstances attending her own birth, which were unknown to all but a select circle. These facts made her anxious to investigate the subject of Spiritualism. Experiments succeeded inquiries. At the next meeting she again became entranced, and promising that she would show the company who in the room had a bald head, proceeded to a gentleman who wore a wig, and made him blush for the poverty of his scalp. This "spiritual intuition" induced the lady to undertake work of an onerous kind. She had for two years been living with an old nurse; and with the consent of this venerable dame she determined to give public sittings free of charge. For two years she continued to do so; and at the end of that time, convinced that she was sufficiently strong in the spiritualistic faith to make an impression on the public, she accordingly commenced a public career, which has since been regarded as remarkable. At one of her first seances, in



the entranced state into which the "spirits" usually throw her, she went straight up to a gentleman and deliberately said—"Sir, there is a spirit who tells me that you waylaid a man on his way from California, and that you murdered him. The spirit says he will forgive you if you find out his wife and children and refund the money!" The gentleman addressed with such boldness went out and disappeared. His friends became alarmed for his safety, advertised for him, and adopted every possible means for the discovery of his whereabouts. These were, however, of no avail; and his disappearance to this day remains an unsolved mystery. In Worcester, U.S., she was consulted by a man who disbelieved in Spiritualism as to the death of his girl; and when she had gone into a trance, she told him that the child would be found at the bottom of a well. It was singular that on going to the well indicated the gentleman found his child at the bottom of it. Another circumstance connected with her marvellous feats was the manner in which her "double"—so to speak—was observed going up the stairs of a hotel, while she herself was entranced in another hotel some fifty miles distant. But of all her acts, that which she narrates in connection with Bridgeport, a large manufacturing town in Massachusetts, where Barnum, the great showman, was born, is probably the most wonderful. In the course of a private sitting a person consulted her on a medical matter while she was in a somniferous state, and received this remarkable answer:—"You work in a dangerous place; within six weeks there will be an explosion and loss of life. A spirit tells me to warn the superintendent to look over the works and see if there is any likely cause of an accident." The applicant went to the superintendent and said that Miss Fowler told her there was to be an explosion. As it approached the time at which she predicted there would be an explosion, the girls in the factory refused to go to work. Contrary to everybody's expectation—for the prediction of the lady was not kept in a closet—close upon the prophesied time a magazine burst, and one of the boldest of the workpeople, who persisted in attending as usual, was blown to pieces. The superintendent of the factory was so enraged that he made a complaint against Lottie Fowler to the legal authorities, requesting that she might be arrested. Miss Fowler replied that he might have her arrested, if that was his determination; but at the same time she must state that she had only done her duty in saving the lives of the workpeople, and would repeat the favour she had done them, supposing that were necessary. The result of the dispute was that Lottie, on whose side the populace willingly ranged themselves, was formally taken to prison, and then admitted to bail—her security being a leading lawyer—while she was arraigned for the offence of inducing workpeople to forsake their employment by prevailing upon their superstitious credulity. The trial approached, the court-house was crowded, excitement pervaded the town, its Catholic priest declared Miss Fowler to be inspired by divine power, reporters swarmed from all parts of the country, the superintendent was hissed, and Miss Fowler was cheered: The evidence was concluded, and a verdict—received with infinite delight by the people—was given in favour of the accused. So great was the hero-worship of which this lady Spiritualist was the subject, that an enthusiast from Baltimore offered five dollars for the chair in which she sat in the course of the trial!

Miss Fowler, after relating such facts as these, and

which bring her story down to 1871, diversified her narrative with some observations regarding the American people. Her experience of them in her native town, in Baltimore, Washington, Alexandria, and other places both north and south, enables her to state that they are much more volatile, talkative, and radical, in business and society, as well as in politics, than the British people. The women are not nearly so timid and retiring, and usually give their opinions with a readiness which lays them open to the European charge of forwardness. A great many of them consider their ability to discharge the functions of physicians, ministers, and lawyers fully as great as that of men, and would certainly stick at no masculine task, provided that the muscular power of males was not absolutely necessary. Miss Fowler is scarcely a woman's rights' advocate herself; and if ladies are to be doctors, she would insist upon their confining their skill and attention to their own sex alone. Indeed, having herself been employed as a medical "medium" in hospitals, she believes that ladies would be better able to discover the diseases of female patients than doctors, and she mentions several instances of lady doctors having been useful in this way.

Resuming her story, she said that two years ago she left Baltimore and arrived at Liverpool, and thence proceeded to London. No one in that vast city did she know, with the exception of the editor of a Spiritualistic magazine, who, having heard of her reputation, and convinced that she might do something to impress the public in favour of the "cause," took her under his protection until she had made her way in the metropolis. Her first performance was suggested by a rather singular circumstance. She accidentally came across a poor man who was unable to bury his daughter. The idea struck her of holding a public *seance* in his behoof, and so successful did the affair turn out, that £6 were handed to the necessitous individual. Afterwards she held numerous public *seances* at the house of Mr. Burns, Southampton-row. Owing to the stiffness which she thought characterised the English people, these meetings were not at first congenial. But in three months, she adds, she had abundant reason to alter her convictions. She was introduced to many of the nobility and those who compose the flower of intellectual society in London. *Seances* took place at the house of Mrs. Makdougall Gregory, wife of Professor Gregory. A German Prince told her that he had been a believer in Spiritualism for fifteen years, and that many of his countrymen, including gentlemen in authority, held the same views. That Prince she describes as the most spiritual man she ever saw. Conspicuous among others to whom she was introduced was the Austrian Minister, Count Wimpffen, many noblemen, and others. Some Scotch gentlemen induced her to pay Caledonia a visit. She has done so. Arriving in Edinburgh, her first impressions were that it was the most beautiful city she had ever seen; and further acquaintance with it had not led her to modify that opinion. A party of scientific men were chiefly instrumental in bringing her to the metropolis of the north. They were desirous of learning something of the subject of Spiritualism, and making a thorough investigation into it, and have had already several interviews with her. Her stay in Edinburgh will extend over several weeks.

THE testimonial to Judge Edmonds had reached New York, but had not been delivered into his hands when the last mail for England left that city.

### RECOVERY OF PROPERTY THROUGH A SPIRIT MESSAGE.

WHEN the gates of the eternal world are opened a little way by Spiritualism, permitting fleeting glimpses to be obtained of life in the land beyond the grave, new inquirers frequently ask not for revelations of mental or spiritual truth, but say—"Why do not the spirits tell us something useful"—which means "how to make money," or "how to escape the duty of work." The following narrative from the *San Francisco Chronicle* of January 22nd last, shows that the requirements of this very materialistic class of mind are sometimes met:—

When Foster, the Spiritualist medium, first came to this city and hung out his shingle at the Grand Hotel, he was an object of much curiosity. Among those who went to witness the marvellous manifestations, which it was claimed were daily made, was a well-known gentleman, whose name we are not authorised to give. The gentleman had heard of the slip-of-paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tinfoil. When he got there, in company with several other friends, he handed the little roll of tinfoil to Foster and awaited events.

The little paper inside the tinfoil contained merely the full name of the gentleman's mother—her maiden and married name. Foster took it, pressed it to his forehead in that dreamy, listless way he has, and then laid it on the table. Presently he said, "Yes, sir, I have a message for you. There is the spirit of a lady here who wishes me to write you this message." Here Foster took up a pencil, and with many jerks and quirks wrote:—

"Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right, but your judgment is wrong. ———."

The message was signed by both the maiden name and the married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognised the message as having been written in the name of his deceased mother. He had long been intending to remove her remains and those of his father from an eastern cemetery to his vault at Lone Mountain. He had not thought of the matter at all that day. Foster had never seen him before. Neither Foster, nor any one else—not even the gentleman's wife—knew what the mother's maiden name had been. Hence the clearness, the strange outline of the message, and above all, the aptness with which it referred to his project with regard to the remains of his parents, gave the astonished gentleman something to think about for days to come.

He did not wait for an answer to his tin-foil puzzle, but started away, very much in the condition of the young man who went to church to scoff, but finally concluded to remain and pray.

Next day the gentleman met his friend, the Hon. Chas. E. De Long, who had just then returned from Japan. To him he told his remarkable experience of the day before. De Long laughed at him for his apparent credulity, and scouted the idea that spirits had anything to do with the message. Nettled at this, the gentleman invited Mr. De Long to go with him and see Foster and judge for himself. That night they both, in company with Howard Coit, called at the Grand Hotel, and were shown into Foster's rooms. Mr. De Long was wholly unknown to Foster. They all sat down to the table, and after Foster had smoked a while at his cigar, he said: "I can only get one message to-night, and that is for a person named Ida. Do either of you know who Ida is?"

Mr. De Long looked at Foster with rather a startled look, and said, "Well, yes, I rather think I do. My wife's name is Ida."

"Well," said Foster, "then this message is for her, and it is important. But she will have to come here and receive it."

This was just enough to excite De Long's curiosity, and after endeavouring in vain to get Foster to reveal the message to him, he consented to bring his wife the next night to receive the important communication in person. Accordingly the next evening the same two, accompanied by Mrs. De Long, were ushered into Foster's parlour. They were soon seated around the table, waiting eagerly for the spirits to arrive. After Foster had smoked for several minutes in silence, he suddenly said, "The same message comes to me.

It is for Ida. This is the lady, is it?" he asked, as of the spirit. "Oh, you will write the message, will you? Well, all right," and with this he took up a pen and dashed off the following:—

*To my Daughter Ida.*—Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death he failed to account for the investment to my executors. The money was invested, and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden on account of my share of the purchase, 650 dollars. He must be made to make a settlement.—Your father,  
VINEYARD.

Both Mr. and Mrs. De Long sat and heard this communication read with astonished faces. Mrs. De Long knew that in life her father had had business dealings with Mr. Madden, but to what extent, or even the nature of them, she did not know. She was terribly frightened at the *dénouement*, for she knew that Foster did not know who she was, nor who her father might have been, and when the communication came in so remarkable a way, the effect upon the whole party may be better imagined than described.

Mr. De Long had just enough faith in the correctness of Mrs. De Long's communication to want to see what there was in it, anyway. So the next day he called on Mr. Madden, at the Occidental Hotel. Without saying what especial reason he had for asking the question, he asked Mr. Madden if there was not yet some unsettled business between himself and the estate of the late Mr. Vineyard. Mr. Madden thought for a moment, and then he said there was. He said several years ago he and Mr. Vineyard had purchased a tract of land together, and their interest was yet undivided. The land had increased and was still increasing, enormously in value, and he supposed Mr. Vineyard's daughter desired to let her interest lie untouched, which was the reason why the matter had never been settled up. Besides, she had been absent for a long time from the country, and was not here to have the matter settled. When informed that Mrs. De Long had only just learned of this investment of her father's, Mr. Madden expressed much surprise. He said he supposed she and her husband and the executors knew all about it, but were simply letting the matter rest for the property to increase in value. Mr. Madden then said that he was ready to make a settlement at any time. This was readily assented to by Mr. De Long, and accordingly, on Saturday last, Mr. Madden transferred a deed for 625 acres of the land to Mrs. de Long, her heirs and assigns for ever. Having done this, Mr. Madden offered the lady eighteen thousand dollars for the property, but having been informed that it is worth at least twenty-five thousand dollars, she declined to sell.

Meanwhile, Foster is overrun with people anxious to interview their deceased parents, for the purpose of finding out if the old folks are quite sure that their estates have been fully and properly settled.

The *Boston Daily Advertiser* of Feb. 3rd says:—

At last the spirit mediums are relinquishing the diverting but unprofitable tippings and rappings with which they have so long solely concerned themselves, and are turning their superior knowledge to practical account. Mr. De Long, our late representative in Japan, was recently induced to visit the notorious Foster, in San Francisco, and although he entered the presence of the medium prepared to doubt and scoff, he remained, if not to pray, at least to give thanks. For Mr. Foster had a message for Mr. De Long's wife from that lady's dead father, informing her that before his death he had entrusted to one Thomas Madden, a large sum of money for investment, which had not been accounted for to his executors. Mrs. De Long remembered that her father had had business dealings with Mr. Madden, and consequently she, in company with her husband, called on that gentleman and asked him if there was not some unsettled business between himself and the late Mr. Vineyard. Mr. Madden promptly said there was; that they had purchased a tract of land together, and that their interest was still undivided, and he furthermore explained that he had made no return to the executors because he supposed they were content to let the property stand as an investment. Mrs. De Long thought, however, that a settlement had better be effected at once, and the accommodating Mr. Madden thereupon gave her a deed of a parcel of real estate, for which he offered an equivalent in cash of 18,000 dollars. Mr. De Long asserts that neither he nor his wife knew anything about Foster until a friend invited him to visit the medium; that Foster could have known nothing about his family affairs, and that but for the spirit revelation his wife would be poorer by 18,000 dollars than she is to-day.



## TESTIMONIAL TO MR. T. BLYTON.

A MOVEMENT is on foot to present a testimonial to Mr. Thomas Blyton, who, as is well known to the readers of the *Spiritualist*, has acted for three years as Secretary and Treasurer of the Dalston Association of Enquirers into Spiritualism, without fee or reward. This association, thanks to his able and careful assistance, has been so well conducted, that it is the only one connected with Spiritualism in London that has carried on its operations unremittingly for years, without running into debt—thereby doing not only good work for the cause, but performing that work in such a way as to entail no burden upon its members or the public.

It is only right, however, to state that Mr. Blyton has been ably supported by the other officers of the association. Mr. Thomas Wilks, the late President, and Mr. A. E. Lovell, who now fills that office, also the members of the Council, have all given valuable aid by their regular attendance at the meetings, and their attention to the business of the association.

Organisations of this kind, which, under careful management, are self-supporting, deserve well of Spiritualists generally. What they do is done well and effectually, and in refusing to attempt what is beyond their means, they set a good example, which is thoroughly deserving of support.

As many Spiritualists, who are not members of the Dalston Association, have had experience of the good work which it has been doing for some years past, it is not intended to limit subscriptions in aid of this testimonial to members only, it being thought that many others who have had experience of the kindly offices of Mr. Blyton, and the hearty aid he has rendered generally to the cause of Spiritualism, will be glad to recognise his services.

Subscriptions in aid of the Blyton Testimonial Fund will be thankfully received by Mrs. Amelia Corner, 3, St. Thomas-square, Hackney, E.; Mr. Thomas Wilks, Circulating Library, Dalston-lane, E.; and Mr. G. R. Tapp, 18, Queen Margaret's-grove, Mildmay-park, N.

## HOME EXPERIENCES IN SPIRITUALISM.

BY E. LOUISA S. NOSWORTHY.

THE perfect conviction that Spiritualism is true, comes, I think, most strongly to those who have found their proofs in the privacy of home; and if, as in our case, their medium has been a little child, and that child one of the most artless, truthful, and simple-minded, such persons know that God has vouchsafed to them revelations of the future beyond the grave, on which they may rest as on messages delivered by angels. Another incident in the mediumship of my daughter, the little Beatrice, who has once before appeared in the pages of this paper, in connection with the subject of "haunted furniture," may be of interest.

In the bed-room occupied by the child hangs an engraving of the celebrated historical picture by Fisk, "The Trial of Thomas, Earl of Strafford." Some months ago Beatrice complained to me of very disagreeable manifestations she had seen in relation to this picture. "The man in the middle often moved," and she saw him at times "kneeling with his head cut off, and another man holding it up."

These manifestations, seen only by the child, caused her great trouble, and inspired her with fear. For my own satisfaction, and as a test, I examined her closely on her knowledge of the subject of the picture, and found that she had not the most distant idea of what it represented; moreover, I discovered, that if in her school studies she had read the brief story of the Earl of Strafford's life, and death on the scaffold, as it appears in such childish histories as Beatrice has used, it has passed from her memory, leaving no recollection even of his name.

I did not at this point attempt to enlighten her; I simply led her to the picture, and asked her to point out the man she had seen in the woful plight which gave her such pain; at once she pointed out the commanding figure of the earl. From time to time the child has been troubled in the manner I have related over a period of three or four months, but about ten days ago, a change took place in her usual vision; after seeing the decapitated figure as before, a mist covered the picture, which, clearing away, she saw in characters of shining gold these words,—"Blessed are the merciful, they shall obtain mercy;" at the same time a deep sad voice said, "Have I been merciful?"

On her relating this experience to me, I determined to hold a seance with Beatrice, although for months past we have given up seances, fearing they would injure the growth and

health of our little girl. Being now, however, deeply interested in finding out who the spirit was who so visited the engraving, and so troubled my child, I held a seance in the nursery. Very soon Beatrice passed into the trance state, and was controlled by a male spirit of grave and serene demeanour. At once he ordered the younger children to leave the room lest, as he afterwards said, they might be frightened at what he had to communicate. At this part of my narrative I must express my regret that I had no shorthand writer near, to take down the singular words which fell from the lips of the mere babe who was speaking.

The spirit controlling her has called himself Edward Lee. He states his age to be twenty-eight; we have before received most interesting communications from him. On this occasion he proceeded at once to inform me, that knowing the pain Beatrice had experienced on account of visitations connected with a picture, he had determined to watch her room during the night. Accordingly, on his proceeding to the room for this purpose, he was "at once sensible of the presence of something dark." He firmly desired the dark spirit to depart, and was obeyed; Edward Lee following the other spirit, said—"Do you trouble that picture, and cause the child medium to see unpleasant things?" "I do," answered the other. "What is your name?" asked the bright spirit. "It is Thomas Wentworth," said the other. Then the brighter spirit remonstrated with his erring brother on the folly, nay cruelty, of the course he was taking in thus striving to avenge the wrongs of his earthly life on innocent persons, for it appeared that Thomas Wentworth confessed he visited all copies of the picture which represents his trial for the purpose of troubling mediums if he could find such in juxtaposition with one of the pictures. In deep sorrow Edward Lee quitted the erring spirit of the once haughty Earl, promising, however, to meet him again and aid him if possible to rise from his present dark and fallen condition. Pondering sorrowfully over the state of Thomas Wentworth, the higher spirit saw that he had mighty difficulties to grapple with in an attempt to raise one who had always thought himself in the right, who had looked on his earthly policy as perfect, and used his earthly power in an unmerciful and an arbitrary manner. One person he had served faithfully and had offered to give his life for; that person had accepted the sacrifice, had signed away his life, and Thomas Wentworth awoke in the future he had prepared for himself, to find that the sacrifice of that life on the scaffold, did not atone for his oppressive rule on earth over those who had been put under him. Thus talked the child, and I wish it to be understood that I do not hold myself in any way responsible for the opinions she expressed in the trance state on the character and deeds of the Earl of Strafford, of whom, if even I held any opinion, it was that he had been enrolled among the army of martyrs. In her own proper identity I am convinced that Beatrice knows nothing about the Earl of Strafford. To continue the history of this (to me) memorable seance, the spirit, Edward Lee, arming himself with three texts of Scripture, applicable to his case: met again the gloomy spirit of the Earl. "Have you brought me any comfort?" said the unhappy spirit. "I have brought you these words to think about," was the reply: "Blessed are the merciful, they shall obtain mercy." "Call you this comfort," groaned the other, "it drives me to despair; I never exercised mercy, and if I am to obtain it only as I have shown it, I am lost; that which I denied to others was by Charles I. denied to me, and I have never forgiven him." "You lower yourself by this want of forgiveness," said the bright spirit, "but let me tell you another truth—'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'" "No comfort, but again the reverse is in that promise for me; if there is anything I was not, you have mentioned it in the words 'poor in spirit.' I was one of the proudest and most haughty of men. Again you have utterly crushed me." "Yet another truth," said the ministering spirit. "Blessed are the peacemakers, they shall be called the children of God." "That text hurts me not," said the Earl's spirit, "as the others have done. I cannot accuse myself of destroying peace; I cannot think that I helped in any way to promote war." "You are in error," responded he whom I may term "the angel,"—for with the words and looks of an angel he has ever come to us,—"you are in error, you have worked to destroy peace; the peace of a child was destroyed when you visited that picture, and you intended it to be so. You have violated this last text also in the manifestations you have shown in the picture. Let me remind you yet of another condemnatory utterance—'Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and he were drowned

*in the depth of the sea.'"* The poor spirit, then, with a sigh of anguish, expressed dread that there was no hope. "Thomas Wentworth," replied the angel, "have you ever said the Lord's prayer, or thought of it?" "Never," answered Wentworth, "since I passed from earth life." "Repeat it now." As soon as this request was complied with, the angel arrested his fallen brother at the words, "forgive us our trespasses as we forgive them that trespass against us." "These words," said he, "must be prayed from your heart, and if you can forgive, you will rise to a brighter estate. Already you have admitted the wrong of your past life; I now counsel you to forgive the king, who helped you to cut short your earthly career, and sent you to the scaffold."

Thus ended the interview between the two spirits. I have endeavoured to give it as accurately as possible. The spirit Edward Lee remained a considerable time in possession of the child, and discoursed to me on the character of the Earl of Stafford. The Earl, he said, had been incapable of falsehood, but he possessed firmness to such a degree that it became a blemish; it had made him arrogant, self-sufficient, and unmerciful; such spirits are very difficult to influence, and take a long time to rise. Much did I marvel to hear such childish lips discuss a character of history on which but two or three days ago I had found her profoundly ignorant. Let the sneerers at trance mediumship (and it is my lot to meet many) find me a solution, if they can, of this mystery. If this child be not a creature of such organisation that spirits are able to take up a temporary abode in her being, and speak through her lips, what is she? Whence comes the power by which she utters thoughts beyond her years, and makes revelations of facts that have occurred in her family before her birth?

A short time ago we were all much startled to find Beatriee allude in the trance state to an incident that occurred fifteen years ago, and which has never been mentioned by us since it took place.

Avon Lea, Claughton, near Birkenhead.

#### TRANCE AND CLAIRVOYANT MEDIUMSHIP.

THE following messages were given at two private seances through the non-professional mediumship of Mrs. Earl Bird, of 11, Park-grove, Shepherd's-lane, Brixton, S.W. When in the clairvoyant state, Mrs. Bird has symbolical visions, many of them of a similar nature to those recorded by Swedenborg. In many of these cases, very probably, the medium is mesmerised by a spirit, and what the spirit thinks or wills, the medium sees. At times Mrs. Bird sees distant scenes by clairvoyance, by which means she once, when in London, minutely described what was taking place in a private house in Norwich.

January 11th, 1874.

Medium, Mrs. Bird. Present, Mr. Bird, Miss Bird, F. G. Stevens.

Dear and much-beloved friends, with whom my heart ever beats in unison, I greet you, and wish you, not only a happy new year, but also one that shall be fruitful in opening up many spiritual gifts within yourselves, which may bring to you rich and abundant blessing from the higher and purer spheres.

I perceive that your circle is small to-night, but in this greeting I include those who I have met so pleasantly within the years that are past.

However much adverse and untoward circumstances connected with your physical and material existence, may seemingly keep us apart, and throw our spirit-circle out of joint somewhat, yet let me assure you, not only for myself, but for those who have so successfully communicated with you in times past, that our spirits are one in sympathy and in love. We wait and watch until favourable opportunity shall give us the happiness of revealing ourselves more fully to your understandings and your hearts. Be not discouraged, dear friends, but continue to persevere. There is a time to sow, and a time to reap; and if you have to wait somewhat for the gathering in of the fruit of all these sittings, fear not,—keep sowing and your harvest of satisfaction shall come assuredly. I am no great orator, and have some difficulty in speaking through a medium, yet can I not refrain from offering you

my congratulations, and expressing my desire for your well-doing and happiness at the beginning of another year.

Consider me ever to be your trusty friend and brother,

LORENZO.

*The medium now passed into the clairvoyant state, and spoke as follows:—*

Roses in January! Not winter roses either, but warm-tinted roses, flushed with many colours, beautiful and bright as the summer itself, and in such abundance too. Trailing branches almost like ivy leaves, but studded with roses and rose-buds! There seem to be some half-dozen of these long sprays held downwards from above, dropping into the centre of your circle; and now that I look higher, I perceive that they are held by a hand, a small white hand. Above this, and looking down upon you, is a face that surpasseth anything I ever saw in its gentle purity and loveliness. It is a girl's face, an angel's face. 'Tis a messenger of peace and love to our circle to-night, a kind of herald bringing rose-sprays, instead of a trumpet, and circling them round you. Beginning in the centre, making a larger circle each time until they disappear on the outside, and raising them above your heads, I see other forms and faces. They take the extreme ends of these trailing plants, crossing them over and interlacing them, until there is a kind of net-work above your heads, every thread of which is held by a spirit hand,—a spirit friend of your own, and so the circle is complete, including even myself beneath it. And under this canopy of love and roses, I feel my heart exalted, and my spirit drinks in a portion of the joy of those who hover around us. My soul expands to the heavenly warmth that is diffused about me, and as I ask what it means, I hear a voice speaking. If I can utter the same prayer that she utters, I will, for I know who it is. Mr. Stevens, thy mother speaks.

"Still with the ever abiding love that only mothers feel, I watch thee on thy way, trying to inspire thee with thoughts and desires that shall elevate thee above things sensual, and praying to thy Father which is in Heaven that He will be the guide of thy youth; shielding thee from the evil that is in thy way; enlightening thy understanding so that thou mayest perceive the things that are for thy good; and giving thee heavenly wisdom that thou mayest be able to choose the good and to refuse the evil; and that thy heart may be established in the things that are true, and take fast hold of that which is good, so that when temptation is strong upon thee, or disappointment, sorrow or losses shall come, thou mayest be able to bear all that is in thine earthly lot.

"I pray for thee that thy manhood may be fruitful in good words and works; that thou mayest be a ready and a willing servant of thy heavenly Master; that the spiritual gifts that are in thee may be developed for the good of those around thee; that one desire shall possess thee—the elevation and the happiness of thy fellows; so that if thy life reach on to an old age, thou mayest look back without one regret, and look forward with hopes increasing every day; thy spiritual vision being opened to see the faces that wait for thee; thine ears made ready to hear the music of that land of joy and song; so that the failing of thine earthly senses shall be but the opening of the spiritual, and thou shalt stand on a higher and holier plane.

"Oh, heavenly Father, bless my boy. Oh, guardian spirits of his, sustain and help him on his way, and if I vacate my place at his side, may it be granted that one stronger and wiser than I shall fill it."

*The medium again passed into the clairvoyant state, and continued her description of the spiritual sights around her, as follows:—*

It is a lady, and her curls are all about my head.

I will now try to find those who held the other ends of the branches. She held one.

Oh, they look like two stars, and I can scarcely look at them; they are brilliant angel women.

The one standing on the right hand of Earl seems to be enshrouded in a kind of brilliant light. It is of a gold colour, shaded with a deep brown. Her hair is of the same shade, and her face and neck are very fair. Her hand holds one of these same rose-sprigs. On the other hand is a beautiful form covered with a rose-coloured light, shaded from a deep pink to a very pale light. This light descends upon their heads in a great flood, falling down upon the form and draping itself into garments, all shaded off in the colours I describe.

The one in the golden light is his sister, and the other is my sister. There are a number of others behind, but these keep the first circle. I notice that all our spirit friends present are females.

Next to my sister, and joining hands with her, holding between them one of the ends, is your friend Lillian, and her raiment is blue with as many shades of blue in it as you can find in the sky on a cloudless day, being thrown about her just as the clouds throw up their beauty, white-fringed and soft and lovely. Behind you is Fanny's friend Letitia. What is rather singular is that she has drawn this, "rose-cord" I must call it, over your head to rest there, and her right arm stretches away with it. Nobody holds the other end, and it drops upon your table, and I know that her hand is held out to Fanny.

In front of me, and almost touching my knees, coming into our circle quite suddenly, are Kathleen and Rose Rogers, and they have caught hold of the loose ends, six in all, and are shaking them right merrily. Indeed so heartily are they twisting and shaking these beautiful rose-sprays, that the roses are flying in all directions. They disappear from my sight in the beautiful entanglement of these boughs. They wish me to say that they shall be able to take hold of these again some night, and give messages for their own family when some one of their own family is present.

January 18th, 1874.

Medium, Mrs. Bird. Present, Mr. Bird, Miss Bird, and F. G. Stevens.

Oh, don't take me any further. I cannot endure this journey. I pray you take me back. The atmosphere is foul, and the pressure of unpleasant sensations upon me is more than I can endure.

Oh, is the worst over?

I can go no further. The way is too dark and groping, and I know not who are my guides. There is such a strange creature in front of me. Going before me, and apparently clearing the way for me, is a horrible bird, something like an owl, with immense wings. It seems to be leading the way to somewhere and to some person; the place and the person too being strange to me. I have been wrapped over, head and all, with a dark heavy mantle, not being permitted to see that which is on either side of me. Just keeping in view this hideous monster bird I spoke of, we seem to have passed through a very long dark archway, and why they have brought me here I know not.

Oh, all my head aches, and a giddy sick feeling comes over me, as I stoop down to speak to a wretched man, stretched here at my feet. Now that I am in some measure released, I look for my guides, and ask them what it means.

Lorenzo here! Oh, then I am safe. And here is our faithful friend Housley!

Oh, have you dragged me through these horrible states and scenes? Is it you that have been urging me forward, when I have been almost suffocated with the foulness of the air; and nearly expiring with a sensation of horror? Did you cause me to walk through that unwholesome water, and place before me for a guide that hideous screeching owl? Oh, horror of horrors! to be thus announced into the spirit-world to-night, and still not to release me! Can I put this down to kindness? Can I call you friends, that you use me thus? 'Tis the valley of the shadow of death! My friends answer not, and have disappeared from my sight; and now a darkness settles down upon me that makes me shiver. All that is left is this poor wretched man. How I shrink from him.

Yet left alone with him as I am, I suppose I must speak to him. What shall I call him?

I know not by what name to address you. Oh, I battle with my disgust, by great effort I put down the feeling of aversion. Ah—h! It almost amounted to sickness, but obeying the instincts of my better nature, and prompted by a feeling of sympathy for his state, I will speak to him. I will even come closer to him, take his hand, and call him brother.

Hark, he is speaking to me, and as he speaks the mystery is being cleared to me. I am gradually becoming myself again, and I perceive that I have been passing through his dying sensations, and taking upon myself the state of this wretched man in his last moments on earth. Yes, yes! this is a true description, although I am spared half the horror of the death scene of some men—the death of a life ill-spent, worse than useless—a life that has been full of dark deeds and wrong doings. Oh, it is living like a bird of prey, clutching at, and taking hold by, every means, honest or dishonest, that would bring gold. He robs the fatherless and the widow that his riches may increase, and that he may make himself a name upon earth he is a robber all his life. Unwise man, fool, not to consider that thou wast robbing thine own soul, and making for thyself fetters that even now bind thee and keep thee in this state of horror. Lean and

hungry thou art, soul-famished, yet still looking greedily after thy gold; and stretching out thy withered hand, trying even yet to take hold of that which thou canst never reach, for between it and thee, thy foe that thou always dreaded—even Death, has fixed a great gulf. So why weary thyself with looking? Why torment thyself? Thine earthly gains thou hast left for ever, and if thou art wise, thou wilt give up this fruitless desire, and come back again.

Turn thy back on this earth-sphere, and ask what thou shalt do, that thou mayest be clothed and fed, and set onward again with a higher purpose in thy heart. Ask of thy heavenly teachers how thou shalt become rich in spiritual things, and take thy proper stand amongst those who are advancing to higher and holier spheres.

I must leave thee, and when thou shalt come to thy right mind, and have gained sufficient strength, thou wilt be guided and helped to find thy work; and methinks that work should be—ah! I tremble for thee, for thy heart must well nigh fail thee—thy work should be to undo and to give back that which thou hast wrongfully and selfishly taken from others.

Here the guardian spirit Lorenzo took possession of the medium, and spoke as follows:—

"Just a word with you friends. There is a purpose in our bringing the medium, at times, under these unpleasant controls. No harm will result from them, but there is no other way of giving these teachings, or influencing your medium to speak on these subjects, without her being passed through all the sensations of these painful experiences. We shall intersperse your higher and more beautiful visions with these contrasts."

LORENZO.

### SENSATIONS OF A TRANCE MEDIUM.

WILLIAM TENNANT, a Presbyterian clergyman, of Brunswick, N. J., was three days in a trance. He tells us, that while conversing with his brother on the state of his soul, and the fears he entertained for his future welfare, he found himself, in an instant, in another state of existence, under the direction of a superior Being, who ordered him to follow. He was immediately wafted along, he knew not how, till he beheld, at a distance, an ineffable glory, the impression of which he found it impossible to communicate to mortal man. "I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to earth.' This seemed like a sword through my heart. In an instant, I recollect to have seen my brother disputing with the doctor. The three days during which I had appeared lifeless, seemed to be of not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears for at least three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not, in some measure, relate to it, could command my serious attention."—*Religio-Philosophical Journal*.

### MR. CROOKES ON SPIRITUALISM.

THE circumstance of Mr. Crookes's recent article having been so largely quoted in the *Daily Telegraph*, has of course tended to remove a large amount of popular prejudice against Spiritualism, and has done a proportionate amount of good to the cause. The circumstance is rather remarkable that the most adverse review of the article, appeared not in any outside journal, but in the columns of the *Spiritualist*, since we approached the subject from a critical stand-point. Mr. Crookes in his article spoke with the tone of one having authority—of one who came to introduce accuracy among people who previously had been treating the phenomena as miraculous. None are so ready to question the foundations of authority as Spirit-

tualists, hence it was a fair position to question if the old workers in the movement are not as reliable as the new, and whether Mr. Crookes's statements about spirit-hands melting, and the law of gravitation not acting invariably, were accurate. If Dr. Carpenter, who knows very little about chemistry, were to do something of value to that science, but at the same time tell the chemists that he had come among them to introduce accuracy into their observations, and to explode their ideas about the miraculous, it is probable that Mr. Crookes, as the editor of the *Chemical News*, would criticise such claims on the part of Dr. Carpenter, and that his criticisms would be just. Still, the cases are not exactly parallel, because Dr. Carpenter might do good to the science of chemistry, without risking professional reputation or subjecting himself to a breeze of unpopularity, whilst Mr. Crookes braved both these dangers in telling a great deal of truth about Spiritualism, consequently, while on the one hand the remarks of Mr. Crookes call for fair scientific criticism, it should be remembered that they have another aspect, and that he has done considerable good to the cause by publishing what he knows, in a standard orthodox scientific journal.

### A TRANCE LECTURE.

LAST Sunday night, Mrs. Cora L. V. Tappan delivered an inspirational address at the Cleveland Hall, Cleveland-street, Portman-road, under the presidency of Mr. Thomas Slater.

After the singing of a preliminary hymn, and the reading of a chapter in the New Testament, Mrs. Tappan passed into the trance state, and uttered an inspirational prayer.

Mrs. Tappan then delivered an able discourse, in which she reviewed the early history of many of the chief nations of the earth, showing that all the manifestations of modern Spiritualism had their parallel at all times, more especially at periods when new religions began to rise. She spoke of the diviners of Egypt and Persia, and of the spells and incantations of their sorcerers; and she narrated how the Persian dervishes of ancient times, who led pure and abstemious lives, were certainly acquainted with the art of communicating with the world of spirits. She then told how the Hebrews were acquainted with the same art, and spoke of a secret order—the Cabala, who were acquainted with the nature of spiritual powers, and who perpetuated writings which were said to have been dictated by the divine mind itself. She entered slightly into details respecting Buddha, the reformer of Brahmanism, who came before men with the gifts of the spirit, who worked miracles, and who disseminated teachings of wonderful purity. She stated that Confucius was not inspired, but only a teacher of moral excellence. She then pointed out how in Germany, and other parts of Europe, spiritual manifestations accompanied many great religious revivals, which were also seen in connection with the Quaker and Shaker sects in America.

The attendance at these Sunday evening meetings is very good—better than ever.

ON Tuesday last week, Professor Rutherford, M.D., in the course of a lecture at the Royal Institution, stated that it was a fact, and not a popular error, that strong nervous excitement will make the hair to stand on end. By means of the electric microscope he exhibited a muscular fibre stretching from the root of a hair of a cat to the surface of the skin, and said that the contraction of the fibre would pull the bulb on one side, thereby causing the hair to stand erect.

THE *Pioneer of Progress* states that the "Spirit Teachings" published in the *Spiritualist* are contributed by Dr. Sexton. This is an error; they do not come from him, but are given through the mediumship of the friend of Mr. Serjeant Cox whose presence caused Serjeant Cox's dining-table to rise in the air, as stated in the last number of this journal. If the editor of the *Pioneer* knew the name of the gentleman, who does not desire publicity, it would be a breach of etiquette to make it known.

THE *Spiritualist* is always on sale at Mr. Allen's, between five and six o'clock on Thursday evenings; so London subscribers receive their post copies from him early every Friday morning. Consequently, whether ordered by post or through a bookseller, subscribers in the provinces should receive their copies by Saturday morning at latest, or the delay is the fault of their agent. The best plan in the provinces is to order the *Spiritualist* through a local newsvendor, and to insist upon having it regularly and punctually, thus bringing Spiritualism and its periodicals prominently under the notice of the publishing trade.

## Trance Poetry.

THIS following trance message, extracted from the preface to Mr. T. L. Harris's *Lyric of the Golden Age*, deals with the question of the manner in which spirit poetry is passed through the brain of a medium:—

We have wrought  
This poem with a deep interior art;  
Something it hath for every mental state;  
In this 'tis like the Bible. Many minds  
Have poured the effluence of their living joy  
And the exceeding splendour of their life  
Beyond the planets, through the Medium's mind  
To make it what it is; and he hath been  
Illumined to behold in solemn trance  
The soul of every truth whereof he sings.  
He is its author in the outward sense,  
For it was formed and fashioned in his brain,  
As stars and suns are fashioned in the skies,  
But Spirits, too, claim its paternity;  
They made his mind their instrument, whose chords  
Vibrated wondrously when deathless hands  
Woke the far-sounding octaves. Shelley came,  
And Keats and Byron; yea, a deathless choir  
Who throng the ante-courts of Paradise  
And worship in the Heaven beyond the sun.  
'Twas in their sphere the Poem had its birth;  
Its outer shape but partially unveils  
The grand interior archetypal form.  
The language is the Medium's, and he kept  
His individuality and wrought  
In the deep chambers of his inmost brain  
Language and imagery, that he might give  
Fit drapery to the thought that Heaven sent down.  
In deep-trance slumbers when the world asleep  
Lay in the arms of Night, and wept or smiled,  
His liberated soul rose from its dust.  
We led him far beyond the veils and floods  
And labyrinths of sleep; the clouds of death  
And all the shadowed dwellers in the world  
Were far beneath him; through his consciousness  
Streamed the celestial sunrise; hills and vales  
And groves and seas and flower-bespangled meads,  
Cities and temples of celestial space  
Were mirrored in his mind. Oppressed with wealth  
Of spiritual imagery, he strove  
In his interior being to become  
A clear mind-crystal, bathed in every tint  
And seven-fold lustre of the Light Divine,  
And, as a dew-bead twinkling in the morn,  
With diamond clearness, to reflect the day.  
So grew the Poem through his consciousness  
Into expression. In it we fulfil  
Last summer's promise. God alone is great,  
He is the primal splendour who illumines  
The full-orbed intellect; He gave the power  
To plan and execute; the work is His,  
His faculties grow from our creature finiteness.  
Would it were worthier of its origin.  
'Tis but a wandering Voice, the harbinger  
Of a great Poem that, Messiah-like,  
Shall tread down Evil with its feet of fire,  
And clasp all sufferers to its heart of love  
The latches of whose shoes it may not loose.  
Five years will lead their swift revolving dance  
In choral music round the brightening world  
Before that Poem shall unfold its form,  
And we will make the Medium worthy it,  
And give it as his spiritual powers  
Wake from their slumber. For the time, farewell

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

### SPIRITUAL POLICY.

SIR,—I hope you will allow me, in a very few words, to caution your readers against accepting the arguments against national organisation, in Mr. Howitt's letter of October 13th, without very considerable reservations. They appear to be founded upon three false assumptions, *i.e.*, that the association seeks to press upon local societies and its own members some special creed or sectarian policy; that because national organisations are apt to break down in America, therefore their failure may be predicted on this side of the Atlantic; that associative effort on a grand scale is in itself immoral. Now it cannot be too often repeated that the council of the British National specially disclaims any right or desire to interfere with the free action of local and provincial societies that are now, or may hereafter be established. Following the admirable precedents of other reforming bodies, it aims at the affiliation of such societies; and by way of earnestly inviting their hearty co-operation, and thus cementing that bond of union which should subsist amongst all Spiritualists, psychologists, and earnest inquirers throughout the United Kingdom, it proposes that each local or provincial society

should have the power of appointing from its own body a representative, who shall be *ex officio* a member of the council. Moreover, every ordinary member of the British National will from the month of May, in the year 1875, notwithstanding that he or she may be residing at a distance from London, have an equal share in the appointment of officers and others to take the place of the retiring members of the governing body. The annual election will be conducted upon the principles of the ballot for those actually present at the business meeting, secret voting papers for the benefit of absentees; and, as I at least hope, that cumulative or proportional representation, which has worked so well at the English and Scotch School Board elections. How, then, one may well ask, with such provisos against underhand jobbing, or overbearing dictation, can we be justly accused of striving to "break the divine unity of action by an interference against which all history protests?" Our object, on the contrary, is to stand by the ancient lines of procedure, and, by so doing, to combine the pecuniary and other inestimable advantages of a vigorous centralisation with the no less appreciable benefits of independent local effort, and independent local self-government.

If there be any lesson which history teaches, it is that great principles can only be widely promulgated and ultimately incorporated into our national life by a legitimate use of such wise secular instrumentalities as have been proved, by experience, to conduce to the attainment of beneficial results. Certainly neither the Free Traders, nor the Reform Leagues, nor the Liberation Society would ever have achieved their great partial successes and have thus paved the way for still more glorious triumphs in the near future, had it not been for those qualities of indomitable perseverance, self-discipline, foresight, generalship, and oratorical ability evoked by the constitution of their respective societies. That R. Dale Owen, a gentleman of vast knowledge of public affairs, cordially sympathises with our undertaking, is attested by the fact of his having accepted the position of honorary member. This is an incident which should not be lost sight of; for it may be fairly taken for granted that he is thoroughly cognizant of the unhappy divisions that, through excess of zeal, ill-regulated enthusiasm, or what not, have somewhat crippled the energies of sober-minded reformers in the United States. And yet, notwithstanding, he seems to place implicit reliance upon our matured plan of operations, because he, an ex-minister in the diplomatic service, knows very well that old countries inherit a certain intuitive genius for organisation, exhibiting itself in steady concentration upon specific issues, in a ready acceptance of defeat upon a division, in tendencies towards sagacious comprehensive statesmanship, which are in the natural course of things less conspicuous in younger and more restless communities.

In the third place, after what has been said, it is perhaps unnecessary to disclaim on the part of the Council, any low motives of mere worldly ambition. Nevertheless, it is not only excusable that a good citizen should endeavour to win the approval of his friends and neighbours; but it is his duty to adopt, for the effectuation of that noble purpose, such means as commend themselves to the approval of his own conscience. I maintain that, provided only he adhere as closely as possible to the path of truth and straightforward honesty, a desire to be placed in offices of trust, in positions of responsibility, in Parliament and so forth, so far from deserving censure, merits universal and unqualified approbation. Let us then dismiss those shallow and rather untenable theories, which being founded on erroneous conceptions of human nature and mistaken views of civic obligation, will not bear the light of free impartial criticism.

I cannot conclude this letter without animadverting upon the indefensible attitude of Mr. Burns towards the new national organisation, which has been working so indefatigably at the rules, prospectus, &c., for the last four months. It might have been expected that a person who is always trumpeting to the world his own sincerity and disinterestedness would have taken some pains to ascertain the real character of our proceedings before denouncing them as being prosecuted in a spirit of "worldlyism." For my own part, it is right to say that I have on many occasions spoken kindly about Mr. Burns. I have reasoned with him, and endeavoured to conciliate him—all in vain. Considering that he does not hesitate to publish in his *Medium* unscrupulous mis-statements respecting both the Association and the members of Mrs. Tappan's committee; that he vilifies his superiors by position, by intellectual capacity, and by zeal for Spiritualism, in ways at once most openly audacious and basely underhand; con-

sidering, moreover, that, despite the most anxiously forbearing treatment on our part, he *persists* in wrong-doing, I, like many others, have slowly and reluctantly arrived at the conclusion that he is not a gentleman of the highest type. If, instead of vaunting a republicanism, which in England is only too often a synonymous term for all that is violent, offensive, and illiberal, he would begin at once to prosecute the task of *self-reform*; if he would, at least, make some attempt, however feeble, to be candid in his dealings; if, too, for a time he would resign the editorship of the *Medium* into the hands of some individual more inspired by the teachings of Christianity—that blessed religion which, with pretentious and ignorant abuse, he affects to reduce to the level of a mere sect; then, indeed, one might pardon the commission of seventy times seven offences. As matters stand, however, he is guilty of the sin against the Holy Ghost, or, in other words, he *intentionally and perpetually* violates the excellent moral laws of nature, foreshadowed in the preordained plan, and created by the volition of the Unique Benevolent Sustainer of the Universe.

JAMES THORNTON HOSKINS.

Reform Club, Pall Mall.

#### DR. GULLY ON SPIRIT FORMS.

SIR,—A paragraph of Mr. Crookes's letter in your issue of 6th February, beginning "I was in hopes," seems to convey a rebuke to those who have been at a certain number of Miss Cook's *seances*, for not coming forward to testify to the good faith of the medium herself, and of her surroundings at those meetings. In the paragraph immediately preceding this, Mr. Crookes says that in all the arguments brought forward *on either side* touching the phenomena of Miss Cook's mediumship, he saw very few *facts* stated "of which it could be said there, at least, is absolute proof;" and he pronounces all that has hitherto been put forward (*on either side*, I presume) to be mere conjecture, strong assertion, exaggeration, &c. Truly this is but cold inducement for any one who has been present at many *seances* to come forward with statements of what he has seen, since until the spirit before the curtain and the medium behind it have been seen with the eye of flesh at one and the same time, no such thing as "absolute proof" of the two existing at the same moment can be given. I have myself, repeatedly—at least on three several occasions—heard the moaning and sobbing behind the curtain to which Mr. Crookes refers, whilst "Katie" was standing outside of it; but I should have thought that this evidence would not, according to Mr. Crookes's meaning, be "absolute" proof, and might have been conjecture, exaggeration, &c. Whilst Mr. Crookes thus doubts whether any one of us who have been present at the *seances* in question has offered anything but conjecture, exaggeration, and such like, it is pleasant to hear that he is "thoroughly convinced of the perfect truth and honesty of Miss Cook." That being the case, I am strong in the assertion that the tests hitherto applied to the good faith of the medium are not likely to be improved by any which any other person can contrive, short of the double simultaneous vision of spirit and medium referred to. Supposing the cabinet to have been thoroughly searched and the medium's clothing inspected by any of the bystanders, the only possible deception must be effected by the medium herself divesting herself of her close-fitting black garments, boots, stockings, and *hair of the head*, and donning a loose-flowing snow-white dress of totally different texture; a white turban instead of black hair, bare instead of booted feet, contriving a stature increased by three inches, and hands very much larger than Miss Cook's. Supposing, also, that she effected all these changes—that she, on occasions when requested, has, besides, added a lock of light-coloured hair to her head, and changed her dress from a long to a short sleeve, and *vice versa*, it remains to say in how much time she manages all these elaborate changes. The space of time between the seating of the medium behind the curtain, the drawing of the latter, and the appearance of the figure outside varies from five to twelve or fifteen minutes. It must be a very long experienced trickster who could make such an alteration in herself in that time, and there is not the smallest proof that Miss Cook knew or cared anything about Spiritualism or its phenomena three months before she first exhibited the faculty of a medium. But if it be incredible that she should throw off her daily clothes and put on her thaumaturgic garments in five to fifteen minutes, what credit can be given to the notion that she divests herself of the spirit-robes and puts on the whole of her close-fitting

daily dress, stockings, boots, and all, in less than *one minute* after she has been seen before the curtain as a spirit figure, as I have repeatedly certified, by counting from the instant of her disappearance to the three raps by which Katie intimates that the cabinet may be entered, and the medium withdrawn? Is any one prepared to state, as his deliberate belief, that such a transformation in such space of time by a body of flesh is *possible*, under the previous circumstances of inspection? To answer in the affirmative is one of those instances in which incredulity includes the most intense credulity, and exhibits the passion of prejudice rather than the seeking for truth. Then, again, all who have attended these *seances* are aware with what anxious care arrangements were always made by which the smallest movements by the medium within were rendered detectable by the sitters outside, by means of tapes attached to the medium's body, and extended along the floor, and held by some one present; and, on one or two occasions, by the extension of the medium's own dark hair, not to mention the precise tying and sealing of the wrists, concerning which test I am unable to comprehend the gist of Mr. Crookes's remarks, unless it points to the spirit character of the figure "Katie" as distinct from the medium, in which case I congratulate him on his more advanced belief in the neighbourhood of such an unscientific entity.

Each one who has attended Miss Cook's *seances* is familiar with the tests which I have thus cursorily run over, and I venture to state that each one (except one lord, and one other who is *not* NOBLE) has been satisfied that, however else produced, the form presented has not been caused by Miss Cook putting off one set of clothes and putting on another. But reading Mr. Crookes's note, we, the former sitters, and all outsiders, are indirectly—nay, directly—reminded that all these tests are nothing worth, and convey no proof of the separate being of the medium and the form which appears outside the curtain. How this announcement squares with his belief in 'the perfect truth and honesty of Miss Cook,' I know not. The tests, as given to us, prove that truth and honesty; but what if the tests lead only to conjecture, exaggeration, &c.? For my part those tests have abundantly satisfied me that Miss Cook is a medium of extraordinary power,—that the form which appears is not her, and has a totally separate existence; that the medium is a perfectly guileless person, incapable, by reason of her moral principle, as well as by physical impossibility, of perpetrating the deception which has been so foully laid to her charge. To that charge, specifically, with all its adornment of ponderous and silly jokes, and placard printing, I make no allusion. There are things sometimes lying on the road, to which it is well, for sentient reasons, to give a wide birth. Meantime, I shall await with interest the result of the meetings to which Mr. Crookes, and, I believe, Mr. Varley also, have been invited by Mr. Luxmoore, to make observations on Miss Cook's mediumship, and shall be well pleased if they arrive at such 'absolute proof' as Mr. Crookes thinks necessary."

J. M. GULLY.

#### A SEANCE AT BIRMINGHAM.

SIR,—I have much pleasure in sending you the following account of a *seance* which took place at Mr. Franklin's circle, held on Monday evening, Feb. 2. The medium, Mr. Evans, was, according to a previous arrangement, carefully searched; *he turned out the contents of his pockets and took off his coat*. Then each of the sitters (including myself), turned out the contents of *their* pockets, so that any attempt at deception either on the part of the medium or the sitters must have been detected. There were present, including the medium, nine persons, and after we had arranged ourselves round the table the gas was turned out. Then all joined hands on the table. After singing several well-known spiritual songs the medium was powerfully controlled by his spirit guide, who when in the earth life was a well-known florist and seedsman, who had been a resident in Birmingham some twenty-five years. On the gas being relit we found on the table several beautiful botanical specimens, perfectly fresh *with the soil adhering to the roots*, including a garden daisy, three pansy roots, a root of house leek, and a beautiful branch about ten inches in length of some shrub not familiar to any of us, thickly covered with scarlet berries. At a previous sitting we had a cocoa-nut brought through the agency of the same medium. There is also at the Spiritual Institute a bunch of hothouse grapes which were brought by the spirit at a private circle near Birmingham. A gardener who was present, after carefully examining them to see if the "bloom" was disturbed, ex-

pressed himself perfectly satisfied that they had not been touched by mortal hands.

Before concluding the report of our first *seance* under "test," I will, with your permission, inform your readers that during the last few months the beautiful philosophy of Spiritualism has been exciting the attention of many sceptical minds in money-grubbing Birmingham. Services are held every Sunday evening at the Athenæum Hall, Temple-street, conducted by Mr. John Collier, who has delivered a course of lectures the most beautiful and logical I have ever heard. Like other associations of a similar character we have much, very much, to contend against; we are literally hemmed in with opposition, and held up to ridicule. Notwithstanding all this, we know that in the end all will "work together for good," for "great is truth, and it shall prevail." Not the least of the difficulties we have to contend against is want of funds, but we will never advertise the state of our finances after the manner of a well-known publisher in the great metropolis.

JOHN WATSON,  
AARON FRANKLIN,

Midland Spiritual Institute,  
58, Suffolk-street, Birmingham.

#### SPIRITUALISM AT CAMDEN TOWN.

On Tuesday evening a discourse was given under spirit influence by Mrs. Cora L. V. Tappan, from the United States, at Milton Hall, Camden Town; Mr. W. Tebb occupied the chair. The lecture was extempore, the subject being chosen by the audience. A committee of five gentlemen was elected, two being Spiritualists and three non-Spiritualists, who retired to the committee-room, and chose three subjects, and from these the audience chose one, the title being "The temporal future." Mrs. Tappan asked for the title to be a little more defined; the "temporal future" might refer to people, planets, or systems of planets. The proposer of the subject explained that it referred to the temporal future of humanity. Mrs. Tappan then delivered a long and able discourse on this very difficult subject.

The audience were then invited to ask questions of Mrs. Tappan. In answer to one as to whether the spirits had the same powers of penetration as mortals had, Mrs. Tappan replied that spirits see spiritually; for every natural substance there is a spiritual, and it is the outside covering of all substances, we, that is embodied mortals, see with our eyes; the essence of those substances we do not see, but the spirits do. Spirits see the essence of all things.

A gentleman in the audience complained that they had not heard anything respecting Spiritualism. He was pleased with the discourse, but he could have heard the same thing elsewhere. He did not think they had got what they came for. They had been invited to ask questions, but it was impossible to do so when they knew nothing of the subject. He thought they should know a few days previously what the subject was to be. They ought to know that night what the subject for next week's lecture was to be that they might look into the question. (Hear, hear.)

Mrs. Tappan pointed out that the subject had been chosen by the committee. Had they chosen the subject "Spiritualism," every sceptic would have said, "O yes, she can speak upon Spiritualism."

In answer to a question as to the way in which she used the word inspiration, she said she was inspired by the direct influence of her spirit guides, who were mortals, divested of their external forms. In answer to another question, she said there had been twelve spirits who had been with her from youth, and when any subject was chosen that spirit spoke that was best acquainted with the subject.

A poem was then given by Mrs. Tappan, on a subject chosen by the audience—"The Ministry of Guardian Angels"—which was a beautiful composition, and was received with much applause.

The Misses Maltby kindly volunteered at the piano while the subject for the discourse was being chosen.

A vote of thanks to Mrs. Tappan closed the proceedings.

**MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE**, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 5. Terms, One Guinea. Address, care of Mr. Middleton's "City Temperance Hotel," foot of Lord Cockburn-street, Edinburgh.



**HUGH McLEOD, M.D.,** Psychometric, Impressional, and healing by the laying on of hands; in which departments of Mediumship Dr. McLeod is prepared to give the highest references. Terms, 5s. each person. Visits by arrangement. Hours 10 till 4. 22, Robert-street, Hampstead-road, N.W.

**MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST,** will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private Seances attended.

#### MESMERISM AND CLAIRVOYANCE.

**PROFESSOR ADOLPHE DIDIER** (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy-street, Fitzroy-square.

**MR. CHARLES E. WILLIAMS, Medium,** is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit-street, on Monday evenings, admission 2s. 6d.; Thursday evenings 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

**MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER,** having successfully treated several cases, is again open to engagements.—194, Cornwall-road, Notting-hill, W. (Hammersmith line). Please write.

**DR. JOHN HUNTER and DR. MESMER** may be consulted upon all forms of illness, through MR. ROBERT HARPER, from whom Mesmeric Treatment and Eclectic Medicines may be obtained, at 114, Wardour-street, Oxford-street, W. Fees, 10s. and upwards. Hours, one to five o'clock daily.

**MRS. EMPSON, MEDICAL CLAIRVOYANT AND MAGNETIC HEALER,** undertakes the Diagnosis and the Cure of Diseases (if curable). Patients at a distance may obtain diagnosis and advice by sending magnetic link and fee of 10s. Address, 114, Wardour-street, Oxford-street, W. Hours, one to five o'clock daily.

**FOR SALE, PRICE £5, BREECHES' BIBLE** (Geneva edition), 1610, black letter, with copious annotations throughout. Illustrated with plates. In perfect condition. To be seen on application to T. Blyton, 74, Navarino-road, Dalston, London, E.

#### THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

**A MEETING** of the active members and friends of this Association was held on Sunday, the 26th day of October, 1873, to take into consideration the best means to adopt for the consolidation of the society. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus.

##### The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

As soon as a sufficient number of members is enrolled, a meeting will be called, at which a permanent committee will be elected for the management of the society.

The provisional committee earnestly solicit the co-operation of all who desire the spread of the true and ennobling principles of Spiritualism.

The public meetings of this association are held, *pro tem.*, at the Temperance Hall, Grosvenor-street, every Sunday afternoon, at 2.30, except when other arrangements are made, of which due notice will be given.

RICHARD FITTON, Secretary *pro tem.*

Now Ready, Price Sixpence.

**GOD AND IMMORTALITY,** viewed in relation to MODERN SPIRITUALISM.

A Discourse delivered in the City Hall Saloon, Glasgow, on Sunday Evening, February 23rd, 1873, by

GEORGE SEXTON, M.A., M.D., LL.D., D.Sc.,

Honorary Member of L'Accademia Dei Quiriti, at Rome, &c.

BY THE SAME AUTHOR—

Price Threepence,

**THE PSYCHOLOGY OF MACBETH.**

A Lecture delivered before the Psychological Society of Glasgow, on May 4th, 1869.

"We advise all playgoers and dramatic readers to give a glance at this pamphlet; they will be well paid for their trouble, and will see the phases of Macbeth's character far better than any actor of the present day can delineate them."—*Theatrical Journal*.

"The lecture is a full, careful, and philosophical treatise on the Shakespearean tragedy. Dr. Sexton makes the most patient analysis of the character of the Thane; and in his conclusions, generally speaking, the student will readily acquiesce."—*The Era*.

**PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS** to be presented by the Spiritualists of Great Britain to Judge Edmunds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 5s.; small size, 1s.

#### INSPIRATIONAL LECTURES BY MR. J. J. MORSE (Trance Medium).

##### Opinions of the Press.

"Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—*Birmingham Daily Mail*.

"The prayer over he commenced an eloquent and philosophical address on modern Spiritualism."—*North-Western Daily Times*.

"The medium then passed into what is termed the trance state, and in clear and forcible language, with a readiness of expression and fluency of utterance delivered a discourse on Spiritualism."—*Liverpool Daily Advertiser*.

"For nearly an hour and a half the oratorist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figure, upon this abstruse subject—Humanity; its Nature and its Needs—which no half-dozen orators in England could hope to equal in their normal condition, without the most laborious preparation beforehand, and the greatest coolness during delivery. . . . He never paused except when a pause was necessary for rhetorical effect!"—*South Wales Press*.

"Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking."—*Medium*.

"The address given through the lips of Mr. Morse was of a very philosophical and high-class character."—*Spiritualist*.

"Mr. Morse is what is called a speaking-medium, of no mean order, for he kept crowded audiences intently listening each evening for above an hour and a half to his certainly most powerful and accomplished addresses."—*Darlington and Richmond Herald*.

"He (Mr. Morse) dealt with the various theories set up against Spiritualism, and sometimes he stated his argument so well and became so eloquent, as to provoke rounds of applause from the audience. . . . As the lecture proceeded these demonstrations on the part of the audience became more frequent and prolonged."—*Glasgow Herald*.

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend seances, or address public meetings. Mr. Morse holds a seance every Friday evening, at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford, Bow, E.

#### HENRY B. BUSH,

(From Hunt and Marsland's)

PRACTICAL BOOKBINDER, STATIONER, BOOKSELLER, LETTER-PRESS, COPPER-PLATE, AND LITHOGRAPHIC PRINTER, ENGRAVER, &c.

14, HIGH-STREET, BOW (FACING THE CHURCH).

Newspapers and Periodicals supplied. Agent for *The Spiritualist* Newspaper.

Recently published, in Crown 8vo., price 2s.

**HYMNS OF MODERN MAN.** By Thomas Herbert Noyes, jun. B.A., of Christ's Church, Oxford. Author of "An Idyll of the world," and "Lyrics and Bucolics," &c. London: Longmans, Green, and Co., Paternoster-row.

#### WORK BY THE SAME AUTHOR.

An elegant little volume, bound in blue and gold, carmine edges, Price 4s. 6d.

**LYRICS AND BUCOLICS.** The Eclogues of Virgil, a selection from the Odes of Horace, and the Legend of the Sibyl.

"Mr. Noyes' qualifications are of no mean order. In the first place, he has the essential one of thoroughly entering into and appreciating the true spirit of his master, and even where, as we have said, he exceeds what we conceive to be the limits of a translation, we attribute it rather to his being carried away by his own muse than to his misunderstanding his author's. And here we have a second and no less important qualification for success. Mr. Noyes has a genuine poetic vein of his own, and his lines have almost always the ring of true metal."—*Standard*, April 17th, 1868.

"There is a certain freedom and swing in these translations, which not only more resembles the brisk spirit and ringing tone of the original, but is truly refreshing after the stiff rendering which had been generally made of Horace's choicest composition."—*London Review*, Feb. 15th, 1868.

"The Translations from Horace are spirited and musical. His light Epicureanism and gay Stoicism are happily hit off."—*Daily News*, March 3d, 1868.

"Mr. Noyes' Version of Virgil's Pastorals may fairly take its place by the side of Mr. Conington's translation of the *Æneid*. The lovers of such poetry have here as pleasant a bouquet as can well be set before them."—*Speculator*, March 7th, 1868.

**AUSTRALIAN DEPOT** for all Spiritualistic Literature, W. H. TERRY, 96, RUSSELL-STREET, MELBOURNE, where *The Spiritualist*, and all other Journals devoted to the same subject, may be obtained.

*The Harbinger of Light*, the Victorian exponent of Spiritualism, sent to all parts of the world. Subscription, 5s. per annum, exclusive of postage.

**AARON FRANKLIN, PRESERVER OF BIRDS AND ANIMALS, AND DELINEATOR OF NATURE.** Museums and private collections attended. British and foreign birds' skins, stags' heads, fox's heads, shells, and corals in great variety. *The Spiritualist* and kindred periodicals kept on sale. Established 1847. AARON FRANKLIN, 100, Suffolk-street, Birmingham.

**THOS. WILKS, BOOKSELLER, STATIONER, CIRCULATING LIBRARY, &c., &c.,** of 2, Napier-place, Dalston Lane, London, E., respectfully solicits the patronage of Spiritualists residing in the vicinity of Clapton, Hackney, Dalston, and Kingsland.—Information as to Local Associations, Seances, &c., to be obtained on application. *The Spiritualist* newspaper kept on sale.

## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gaanon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Yeomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

## HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

## BRITISH NATIONAL INSURANCE CORPORATION, LIMITED.

CAPITAL—ONE MILLION STERLING.

Head Offices.—BROWN STREET AND MARSDEN STREET, MANCHESTER

### FIRE.

INSURANCES AGAINST LOSS OR DAMAGE BY FIRE may be effected with this Corporation upon every description of property at equitable rates

BONUS RETURNS.—In all cases where no claim has been made upon the Corporation during the year preceding, a Bonus of ten Per Cent. will be returned on the payment of Renewed Premiums.

### FIDELITY GUARANTEE.

Policies are issued by this Corporation Guaranteeing Employers against loss by the Fraud or Dishonesty of persons holding confidential and other places of trust.

The Local Government Board have approved the Policies of this Corporation as security for the Poor Law Officials.

Chief Offices for Guarantees.

20, KING WILLIAM STREET, LONDON, E.C.

\*\* Applications invited from Solicitors and Agents of influence standing to act for the Corporation in unrepresented localities

### TO OWNERS OF HOUSE PROPERTY.

E. BIRD, HOUSE AGENT,

11, PARK GROVE, SHEPHERD'S LANE, BRIXTON,

RESPECTFULLY solicits the patronage of Owners of House Property, the situation of his Offices—opposite the Brixton Road, and near the Railway Station—offering special facilities for the prompt letting of Houses of every description.

All Orders for Building, House Decorating, Plumbing, and Gas Fitting, well and promptly executed.

### ARTHUR MALTBY,

TAILOR AND HABIT MAKER,

8, HANOVER PLACE, PARK ROAD, REGENT'S PARK.

Established 1833.

Orders executed on the shortest notice. Workmanship and Fit guaranteed. LIBERAL DISCOUNT FOR CASH.

SPIRITUAL LEAFLETS.—Handsomely-printed Blue Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s. 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, London, E.C.

### A NEW ERA IN JOURNALISM!

THE FREE SPEAKER, a High Class Family Newspaper. Weekly—One Penny.

SPECIAL POLITICAL AND SOCIAL ARTICLES,

BY INDEPENDENT WRITERS.

Full Reports of Home, Foreign, and General News. Law and Police.

FREEDOM OF CORRESPONDENCE.

WEEKLY TALES BY THE FIRST WRITERS.

Publishing Office: 125, Fleet-street. Advertisement Office: 106, Shoe-lane.

### LUNACY LAW REFORM.

ALL PERSONS cognisant of cases of INCARCERATION, under a false plea of Insanity, or of MALTREATMENT OF LUNATICS, or who are ready to co-operate in obtaining AMENDMENT OF THE LUNACY LAWS, are earnestly requested to communicate with MRS. LOUISA LOWE,

97, BURTON ROAD, BRIXTON.

The following Extract from the "ACT TO AMEND the Law relating to LUNATICS" is a fair specimen of Lunacy Legislation:—

"It shall be lawful for the Proprietor or Superintendent of any licensed house with the previous assent in writing of two or more of the Commissioners, or in the Case of a House licensed by Justices, of two or more of the Visitors to entertain and keep in such house as a Boarder for such time as may be specified in the assent, any person who may have been WITHIN FIVE YEARS immediately preceding the giving of such assent, a Patient in any asylum, hospital, or licensed house, or under care as a Single Patient."—25 & 26 Vict., ch. lli, sec. 18.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane London, E.C.